THE GOOD NEWS OF A SPIRITUAL REALM

GODDARD

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THE GOOD NEWS OF A SPIRITUAL REALM

BY

DWIGHT GODDARD

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By Dwight Goddard, Ann Arbor, Michigan.

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INTRODUCTION.

This book is an interweaving of the Four Gospels into one connected account of the Life and Teachings of Jesus of Nazareth, in which the attempt is made by free translation and paraphrase to bring out clearly the unity and the reasonableness of his system of thought from a modern point of view.

In Matthew 4:23 the message of Jesus is spoken of as the Good News of a Spiritual Realm. The Jews of his day were looking forward to the restoration of their nation as a Messianic Kingdom and had almost no conception of a Spiritual Realm; to them the message of Jesus was a disappointment. We must admit also that, with splendid exceptions, the full spiritual significance of his teaching, even down to our own day, has not been understood nor appreciated.

This is particularly true in regard to his teaching concerning the Kingdom of God, or the Kingdom of heaven. It has been variously misinterpreted: as the Church; as an ideal state of human society where the will of God will be more perfectly done; as another realm, similar the natural realm, where the life after death will be passed. There is no mistaking the fact that the study of natural science has placed those who want to believe in a spiritual interpretation of it on the defensive; and forced many, who ought to have had more faith in a spiritual interpretation, back into a second line of defense where they are defending, not the independent reality of a Spiritual Realm, but an intellectual and spiritual idealizing of it, which makes of the Kingdom of God an ideal state of human society, and limits the purpose of the Christian life, very largely, to living a good life and "to the getting of God's will done among men."

However much the teachings of Jesus may have been misunderstood in the past, or are being misunderstood to-day, there is no mistaking the fact, if this effort to present his teachings is sound, that four assertions stand out in clear relief.

First. He asserts the existence of two levels of reality: a higher or Spiritual Realm, and a lower or natural realm.

Second. He asserts that God is Sovereign of the Spiritual Realm as well as the Creator and Ruler of the natural realm; that God is Love

Absolute and is manifested to human minds in three categories: Moral Purpose, Idea, and Vitality; that God can be best understood as Sovereign Love, as the Love Thought, and as Love Vitality.

Third. He asserts that the supreme and characteristic law of the Spiritual Realm is the Law of Love; that the Spiritual Law of Love is operative also in the natural realm and, when appealed to, is paramount.

Fourth. He asserts the existence of a Way by which human personality with the aid of spiritual forces, can dominate and transcend natural law and advance into the Spiritual Realm. The Way to do this, he taught, was to conform one's life to the Spiritual Law of Love, that is, to believe in the Love Idea, to trust in the Divine Love Vitality, and to obey Sovereign Love.

This system of thought is certainly philosophic in its unity and universality; and it is scientific in its openness to test and proof. Christendom has ever been divided on questions of definition and dogma. Why should this be so? Jesus' system of thought does not so much call for defense by logic and argument, as it does for demonstration and test. As he said, if we have the courage to put his Way to the test, we shall know whether his assertions are true or not. If there is a Spiritual Realm and if there is a Way for us to advance into it, then the message of Jesus is the best of Good News.

But as we think about it the thought comes home to us that Jesus' Way is the only reasonable and hopeful way of escape from the grim determinism of nature, "Lord, to whom else can we go? Thou alone hast the words of eternal Life." Other men have offered good advice as to how it is best to live this natural life; Jesus is the only One who has told us how we may transcend it.

The characteristic mark of Jesus' system of thought, after all, is its winning appeal, that must either be rejected, or be accepted gratefully and with trustful obedience.

To freshen this appeal by clothing it in new phraseology, and by so doing to make it more insistent and forceful, is the purpose of this work.

DWIGHT GODDARD.

February 1, 1915.
Ann Arbor, Michigan.

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DEDICATION.

THE PROBLEM OF HUMAN LIFE

Calls for an Explanation of the Conflict That Is Going on Within the Human Heart Between the Forces That Are Working for the Preservation and Assertion of the Natural Life and the Forces Working for the Creation of a Higher Life.

JESUS OF NAZARETH PROCLAIMED
THE GOOD NEWS OF A SPIRITUAL REALM

He Asserted the Independent Reality of the Spiritual Realm; He Asserted the Supremacy of the Spiritual Law of Love; He Asserted the Existence of a Way to Transcend the Natural and Advance into the Spiritual Realm.

THIS BOOK IS DEDICATED

To the Solution of the Problem of Human Life in Accordance with the Good News Proclaimed by Jesus.

THE GOOD NEWS OF A SPIRITUAL REALM

PROLOGUE.

THE Love Thought was the beginning. In the very beginning it was with Sovereign Love and it was Sovereign Love. All things were made by the Love Thought and without it was not anything made that ever was made.

In it was Life and the Life was the Light of men. The Light shone in darkness and the darkness has never been able to overcome it, or even to comprehend it. The Love Thought was the true Light that should illumine every soul by its coming into the world. The Love Thought was in the world and all that exists was made by it and yet the world did not recognize it.

In the fullness of time this Love Thought was

John 1: 1-18.

expressed in a human Life that lived among us, and we beheld his glory,—the glory that belonged to him as the only begotten of the Father, full of grace and truth; and of his fullness we are ever receiving grace upon grace.

He came to a place that was his own, but his own people gave him no welcome, but to as many as did receive him, who really trusted in his name of Love, to them was given power to enter the Spiritual Realm, because they had become children of Love. They were reborn, not by natural vitality, nor by an impulse of their own volition, nor by the will of a human father, but by the desire of Sovereign Love.

The Law was given by Moses, but the redeeming power of Love and an entrance into the Spiritual Realm came through Jesus the long promised Messiah. No human eye has ever seen Sovereign Love, but the nature of the Father and his Way of Life have been revealed by the Son, who was his own Love Thought from the beginning.

CHAPTER ONE.

BIRTH AND CHILDHOOD.

IN the days of Herod, King of Judea, there was a priest named Zechariah, who belonged to the Abijah division of the priesthood. His wife, Elizabeth, was also a descendant from Aaron. They were both upright in character and had always lived blamelessly in all the precepts and ordinances of the Lord. They were now well advanced in years but, to their great sorrow, had had no children.

In the temple service, at the hour for burning incense, while all the multitude of the people remained outside in prayer, it was the custom for one priest, who was chosen by lot, to enter the Holy of Holies and offer the incense. On one occasion the lot fell to Zechariah. He had

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Luke 1: 5-80.

entered and was burning the incense when an angel of the Lord appeared to be standing on the right side of the altar. Zechariah was troubled and afraid when he saw him, but the angel reassured him and said, "Zechariah, your earnest prayers have been heard. Your wife Elizabeth will bear a son and you are to call his name John. You will have joy and gladness and many will rejoice at his birth. He will be great in the sight of the Lord; he will abstain from all fermented drink and, from his birth, will be filled with Divine Vitality.

"He will turn many of the children of Israel to Sovereign Love, their Lord. He will be the forerunner of the Messiah and have the spirit and power of Elijah to turn the hearts of the fathers to the children, and to turn the disobedient to the wisdom of the good, and thus to make ready a people prepared to welcome the Lord."

Zechariah said to the angel, "I am an old man and my wife is aged also; how shall I be sure of this?"

The angel replied, "I stand in the presence of Sovereign Love and am sent to tell you the Good News. It will come to pass in due time, but because you are slow to believe you will be unable to speak until that time."

Meanwhile the people were waiting for Zechariah to reappear and were surprised that he staid so long. When he finally came out and they saw that he was unable to speak, but made signs to them, they perceived that, while he had been within, he had seen a vision.

When his days of temple service were ended, he went to his home, and, in the course of time, his wife Elizabeth conceived. For five months she kept in retirement, saying, "The Lord has looked kindly upon me and taken away my reproach."

IN the sixth month an angel from Sovereign Love appeared to a girl in Nazareth of Galilee. Her name was Mary and she was betrothed to a man named Joseph. They were both lineal descendants from Abraham and the royal house of David.

The Angel said to Mary, "Congratulations, most favored one, the Lord is with you." She was greatly agitated at such a strange greeting and wondered what it meant.

The angel continued, "Do not be afraid, Mary, you have found favor with Sovereign Love. You are to bear a son and call his name Jesus. He will be of great renown; men will call him, 'Son of the Most High'; and Sovereign Love, the Lord, will give him the throne of his father David. He will reign over the house of Jacob for ever and of his Kingdom there will be no limit."

Mary said, "How can it be possible, seeing that I am not yet married?" The angel answered, "Divine Vitality will come to you, and the power of the Most High will enfold you. For this reason he that shall be born will be revered and will be called the Son of Sovereign Love; and no purpose of his will ever fail."

Mary replied, "I give myself wholly to the Lord. Let it be to me as you have said."

The angel said, "Listen, Mary, your relative Elizabeth has conceived a son in her old age, and she, who was called barren, is now in her sixth month." Then the angel disappeared from her presence.

Mary went at once to the home of Zechariah in the hill country of Judea to see Elizabeth. As soon as Elizabeth heard her greeting, the babe moved within her. She was filled with Divine Vitality and cried out:

"Oh, most blessed among women, and your child shall be blessed! Why is this honor, that the mother of my Lord should come to me? For when the sound of your greeting came to my ears, even the babe within me moved from very joy. Oh, blessed one! Because you have faith, there will be fulfillment of all the promises made to you from the Lord."

Mary replied:

"*My soul doth magnify the Lord.*
And my spirit doth rejoice in God my Saviour.
For he hath looked on the low estate of his handmaid;
And from henceforth all generations shall call me blessed.
For he that is mighty has done to me great things
And reverend is his name.
His mercy is unto them that fear him
From generation to generation.
He hath showed strength with his arm;
He hath scattered the proud in the thoughts of their hearts;
He hath put down princes from their thrones;
He hath exalted them of low degree.
The hungry he hath filled with good things,
And the rich he hath sent empty away.

He hath given help to his servant Israel
In remembrance of his mercy,
As he promised unto our fathers,
To Abraham and to his seed for ever."

Mary remained with Elizabeth about three months and then returned to her own home. In due time Elizabeth brought forth a son and her kinsfolk and neighbors rejoiced with her when they saw how the Lord had magnified his mercy toward her.

ON the eighth day, according to custom, they came to circumcise the child and would have christened him Zechariah, after his father's name, but his mother objected and said that he was to be called John. They reminded her that none of the family bore that name and, using signs, asked the father what the child was to be called. He asked for a writing tablet and wrote, 'His name is John.'

Then he was conscious that he could speak and immediately, being filled with Divine Vitality, he burst forth in a rapture of praise:

BLESSED be the Lord God of Israel;
For he hath not forgotten his people,
But hath prepared redemption
And hath raised up a mighty salvation for them
In the house of his servant David,
As he promised by the prophets of old.
He hath saved us from our enemies
And from the hand of all that hate us.
He hath shown kindness to our fathers
And hath remembered his sacred covenant,
Which he made with our father Abraham,
That he would keep us safe
From the hand of our enemies,
So that we might serve him without fear,
In piety and uprightness all our days.
"And thou, Oh child, shalt be called
Prophet of the Most High!

Thou shalt go before to prepare the way of the Lord,
Who will give knowledge of salvation to his people,
Through the forgiveness of their sins,
By the tender mercy of our God.
It will be to us as the day break from on high,
And to those who dwell in darkness and the shadow of death,
To guide our feet into the path of peace."

The neighbors were filled with awe, for the hand of the Lord was evidently with him. The events were remembered and talked about throughout all the hill country and many wondered what the child would become. Meanwhile the child grew strong in body and character, but remained in seclusion until the time for him to appear publicly in Israel.

BEFORE Joseph married Mary, his betrothed, it was brought to his attention that she had conceived. Being a good man, and not willing to bring her into public disgrace, he thought to separate from her quietly. While he was still thinking about it, an angel of the Lord appeared to him in a dream and said: "Joseph, son of David, do not hesitate to marry Mary, your betrothed, for that which is conceived in her is of the Divine Vitality. She will bring forth a son and he is to be called, Jesus, for it is he that shall save his people from their sins."

All this took place in fulfillment of what the Lord had foretold by the prophet. *"Behold a young woman will be with child and will bring forth a son and they will call his name, 'God-with-us.'"*

Joseph did as the angel of the Lord had commanded and married his betrothed, but did not live with her as a husband until the birth of her son.

Matthew 1: 18-25.

AT that time Caesar Agustus issued a proclamation calling for a registration of the whole empire. This was the first enrollment and was made while Quirinius was governor of Syria.

In response to this edict every one returned to his native town to be registered. Joseph went from Nazareth in Galilee to Bethlehem in Judea, because he was a descendant from David; and Mary, his wife, went with him.

When they reached Bethlehem, there was no room for them at the inn and they sought shelter in a stable. While they were there the time for Mary's delivery came and she gave birth to her first born son. She wrapped him in his baby clothes and laid him to sleep in a manger.

In the same country there were shepherds living in the open fields and keeping watch over their flocks by night. An angel of the Lord appeared to them and the glory of the Lord shone round about them and they were much afraid.

Luke 2: 1-39.

But the angel said to them: "Do not be afraid. I am bringing you good tidings of great joy that shall be to all people, for there is born to you this day in the city of David, a Saviour, who is the Messiah, the Lord. This shall be your proof: you will find the babe wrapped in his baby clothes and lying in a manger."

Suddenly there was with the angel a multitude of the spiritual hosts praising Sovereign Love and saying:

"Glory to Love in the Highest! And on earth peace and good will among men."

When the angelic host had faded away from their sight, the shepherds said to one another, "Let us go at once to Bethlehem and see that which the Lord has revealed to us." So they went in haste and found both Mary and Joseph and the little child lying in the manger. The shepherds told of the vision that they had seen, and all who heard it were filled with wonder. Mary, especially, listened to it and treasured it in her heart. Then the shepherds returned to their flocks glorifying and praising Sovereign Love for all the things they had heard and seen.

WHEN eight days were passed the child was circumcised and given the name Jesus, as had been foretold by the angel. Then in accordance with the requirements of the Mosaic law, which stipulated that every first born male should be dedicated to the Lord, and after the days for their own purification had elapsed, they carried the child up to Jerusalem to present him at the temple and to offer the customary sacrifice of a pair of turtle doves, or two small pigeons.

There was in Jerusalem at this time a man named Symeon, who was a good and devout man, whose heart was filled with Divine Vitality and who was expectantly watching for the coming of the Messiah. It had been revealed to him that he should not die until he had seen the Lord's Messiah. Under the influence of Divine Vitality he had come into the temple just as the parents of Jesus brought him in. He took the child in his arms and blessed Sovereign Love saying:

"Now, Lord, Let thy servant depart, according
to thy word, in peace,
For mine eyes have seen thy salvation,
Which thou has prepared in the sight of all nations,
A light of revelation to the gentiles
And a glory to thy people Israel."

Symeon then blessed them and said to Mary: "Listen to me, This child will be the cause of many falling and many rising in Israel. He will arouse great resentment, for he will reveal the secret thoughts of many a heart. Yes, even your own heart will suffer as though a sword had pierced it."

While the father and mother were wondering at these strange words, an aged woman named Anna came near. She was the daughter of Phanuel of the tribe of Asher. She was very old, having lived with a husband for seven years after her girlhood and now had been a widow for eighty four years. She was looked upon as a prophetess and spent all her time in the temple worshipping day and night with fasting and prayer. When she saw the child, Jesus, she gave thanks to Sovereign Love, and then spoke about him to those who were also looking for the redemption of Jerusalem.

When the parents had fulfilled all the temple requirements they returned to Bethlehem.

JUST at this time some wise men arrived in Jerusalem from the far East. They created some excitement by inquiring, "Where is he that is born King of the Jews? We saw his star when it arose and we have come to worship him."

When Herod, the king, heard it, he was disturbed, for it might mean an insurrection. The king gathered together all the chief priests and

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Matthew 2: 1-23.

scholars, and anxiously inquired of them where the Messiah was to be born. They replied that according to the prophets, he was to be born in Bethlehem of Judea. Then Herod called the wise men to him privately, to learn the exact time that the star appeared. He commanded them to go to Bethlehem and search out the young child and when they have found the child to bring him word. The reason the king gave was, "That I may also come and worship him."

Having heard the king they went away and the star, which they had seen from the East, went before them until it stood over where the young child was. When they saw the star they rejoiced exceedingly. They entered the house and when they saw the young child and Mary his mother, they prostrated themselves and worshipped him. Then they opened their treasures and offered him gifts of gold, frankincense and myrrh. Being warned in a dream that they should not return to Herod, they left for their own country by another road.

After they had gone, an angel of the Lord appeared to Joseph in a dream and warned him that Herod would seek the young child's life and that he must take him and the mother and flee into Egypt, and remain there until he was sent word. That same night Joseph took the child and his mother and started for Egypt and was there until the death of Herod.

When Herod learned that the wise men had trifled with him, he was furiously angry. He reckoned from the time that he had learned of the wise men that the star had appeared, and gave orders that all children under two years of age, that could be found in Bethlehem and vicinity, should be killed.

After Herod was dead, an angel of the Lord appeared to Joseph in a dream, telling him of the death and directing him to bring the child and his mother back. When Joseph heard that Archelaus, the son of Herod, was reigning over Judea, and being warned in a dream, he was afraid to return there and, instead, went to Galilee and dwelt in the town of Nazareth. And there the child grew strong and wise and the blessing of Sovereign Love was evidently upon him.

IT was the custom of his parents to go up to Jerusalem every year to the Feast of the Passover and when Jesus was twelve years of age they took him with them. When the festivities were ended and they were returning, Jesus staid behind in Jerusalem without his parents being aware of it. They supposed that he was somewhere in the company and they made a day's journey before they began to search for him among their relatives and acquaintances, but being unable to find him they returned to Jerusalem.

On the third day they found him in the temple, sitting in the midst of the teachers, listening and asking them questions. All who heard him were amazed at his understanding and his answers.

Luke 2: 40-52.

When the father and mother saw him, they were astonished, and his mother said to him, "My boy, why have you done this? Your father and I have been anxiously searching for you." Jesus said to her, "But why did you search for me, mother? Didn't you know that I would be here in my Father's house?"

He returned with them to Nazareth and was an obedient child. They did not always understand the things he said to them, but his mother treasured them in her heart, and, as he increased in stature and wisdom, he also increased in the favor of his fellow men and of Sovereign Love.

CHAPTER TWO.

Opening Events.

MEANWHILE, John, the son of Zechariah and Elizabeth, was growing up in the seclusion of the wilderness. He dressed in camel's hair with a leathern girdle and lived on locust pods and wild honey. In the fifteenth year of Tiberius Caesar, when Pontius Pilate was governor of Judea, Herod of Galilee and his brother Philip of Ituraea and Trachonitis, and Annas and Caiaphas were high priests, the call of Sovereign Love came to him.

He went into the Jordan Valley and began to preach and to baptize. The burden of his message was, "Repent for the Kingdom of Heaven is at hand!" Those that heeded his words, he baptized as a sign of the remission of their sin.

Matthew 3: 1-12; Mark 1: 1-8; Luke 3: 1-20.

All of this had been foretold by the prophet Isaiah, who said:

THE voice of one crying in the wilderness,
Make ready the way of the Lord,
Make his paths straight.
Every valley shall be filled,
And every mountain and hill brought low,
The crooked shall be made straight,
And the rough ways smooth,
And all nations shall see the salvation of God."

But when he saw many of the Pharisees and Saducees coming to his baptism, he said to them: "Oh, offspring of vipers, who has warned you to flee from the wrath to come? You must first bring forth the fruits of repentance. It will be no profit to you to claim Abraham as your father, for let me tell you, God is able of these very stones to raise up children to Abraham. Already the axe is at the foot of the tree and every tree that fails to yield good fruit will quickly be cut down and thrown into the fire."

They asked him, "What must we do?"

He replied, "He that has two coats, let him share with him who has none. He that has food, let him do the same." There were tax collectors that came to be baptized and they asked him what they should do. He said to them, "Collect no more than is legally due." Some soldiers asked the same question. To them he replied, "Do not take things by violence, accuse no one unjustly and be content with your wages."

The crowds increased. The people were expectant, and reasoned in their hearts as to whether possibly John, himself, was the promised Messiah.

John answered saying to them all, "I, indeed, baptize you with water as a sign of repentance, but after me, one is coming who is mightier than I, one whose shoes I am not worthy to unloose. He will baptize you with Divine Vitality and with fire. His winnowing fan will be in his hand ready to clean up the threshing floor. He will gather the wheat into his granary, but the chaff he will burn with unquenchable fire."

THEN the Jews at Jerusalem sent priests and Levites to ask him, who he was, and whether he was the Messiah or not. John said, "No, I am not the Messiah." Then they asked, "Who then, are you Elijah? or the prophet that is to come?" But John answered, "No, I am not."

Then they said, "Tell us who you are and by what authority you baptize, so that we may give an answer to them that sent us." John said to them, the same as he had said to the others, "I am the voice of one crying in the wilderness. I baptize with water, but there is another coming after me, who is greater than I."

WHILE John was baptizing in Jordan, Jesus came from Nazareth to be baptized, but John protested and said, "It is I who have need to be baptized of thee, and thou comest to me!"

John 1: 19-28.

Matthew 3: 13-17; Mark 1: 9-11; Luke 3: 21-23.

But Jesus said, "You must do it for me, for it is only thus that I fulfill my duty."

Then John baptized him and, as Jesus came up out of the water, lo, the heavens opened and he saw the Vitality of Sovereign Love, in the form of a dove, descending and alighting upon him and a voice from the Spiritual Realm saying, "Thou are my beloved Son, in whom I am well pleased."

AN the morrow, John seeing Jesus coming toward him, said to those standing about him: "Behold the Lamb of God that is to take away the sin of the world. This is he of whom I said, 'After me is coming one, who is preferred before me, for he is greater than I.' For this purpose I came baptizing with water to proclaim to Israel the coming Messiah. At first I did not recognize him, but when I beheld Divine Vitality descending as a dove out of the Spiritual Realm

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John 1: 29-34.

and abiding on him, just as it had been foretold to me by the one who sent me to baptize with water, and who said, 'The One on whom thou shalt see the Spirit descending and abiding, he is the one who will baptize with Divine Vitality.' This I have seen and now bear witness, that he is the Son of God.

THE same day, it was then about four in the afternoon as John was standing with two of his disciples, they saw Jesus as he was walking by, and John said, "Look, there is the Lamb of God." The two disciples who heard John speak, followed Jesus.

Jesus noticed them following and asked them, "What is it you want?" They replied, "Where are you staying, Teacher?" He said, "Come and see." And so they went with him and remained the rest of the day.

John 1: 35-51.

One of the two who heard John speak and followed Jesus, was Andrew. He went at once to his own brother, Simon, and said, "We have found the Messiah," and brought his brother to Jesus. Jesus looked at him and said, "You are Simon, the son of John, but your name is to be Peter, that is, the Rock."

The next day Jesus left for his home in Galilee and meeting Philip, who was from Bethsaida, the same town as Andrew and Peter, invited him to go with them. Philip, meeting his friend Nathaniel, said. "We have found the one of whom Moses wrote in the Book of the Law and the Prophets, Jesus of Nazareth, the son of Joseph." Nathaniel replied, "Nazareth? Can any good thing come out of Nazareth?" "Come and see," said Philip.

Jesus saw him coming and said, "Here at last, is a true Israelite, one in whom is no deceitfulness." Nathaniel said, "Why, where have you known me?" Jesus said, "Just before Philip called you, when you were under the fig tree, I saw you." Nathaniel exclaimed, "Teacher, Thou art the Son of God. Thou are the King of Israel."

Perhaps Nathaniel had been praying under the fig tree that the Messiah might soon come, for Jesus said, "Because I said I saw you under the fig tree, do you believe? You shall see greater things than these, Nathaniel. You will see the heavens open, and the angels of Sovereign Love encircling the Son of Man."

THE third day there was a marriage in Cana of Galilee, to which Jesus and his mother and disciples were invited. It happened that the wine that had been provided was insufficient and the mother of Jesus brought it to his attention. "We are not responsible are we, mother? Besides, I am not ready to act." His mother whispered to the servants, "Do whatever he tells you."

There were six stone jars standing near by, as

John 2: 1-12.

was common in Jewish homes, and each large enough to hold twenty gallons or more. Jesus told the attendants to fill the jars with water and they filled them to the brim. Then he said, "When the host calls for more wine, take from these jars." This they did, and when the host had tasted of the water which had now been changed into wine, although only the servants knew about it, he called for the bridegroom and said, "Usually at a feast the best wine is served first, and the poorer after men have drunken freely, but you have kept the best until now."

This miracle in Cana was the beginning of the wonderful things that Jesus did in Galilee. It revealed his power and deepened the confidence that his friends had in him.

THE changing of the water into wine came at a time when Jesus was thinking seriously of his mission in life. It was done in a spirit of kindness, but it revealed to him, perhaps, the kind of temptation to which he would be particularly open—the temptation to use his power unwisely.

He was familiar with all the ancient prophecies of the coming of a Messiah and the stories of his own birth. He felt an inner response so intimate that he was convinced that he, himself, was the Son of God and he always called God, "My Father." The voice at his baptism only confirmed that of which he was already sure.

He understood instinctively, as only a Son could, the mind and heart of God. He knew that God was Love Absolute and Sovereign of an Infinite Kingdom. He knew that this Kingdom was independent of and above the natural order and that it constituted in itself the truest and highest reality. He knew that the Law of Love was supreme, not only in the Spiritual Realm, but in the world of nature as well.

He recognized that all human beings were sensitive to spiritual influences,—that they as well as he were kin to the Spiritual, but that they were forfeiting this spiritual kinship by conforming to the natural law of self preservation and disobeying the spiritual Law of Love. He saw that it was the gracious purpose of Sovereign Love, in spite of the disloyalty of the children of men, to provide a way of escape from the strife of the natural order and an entrance into their heritage in the Spiritual Realm.

He felt that he was the incarnation of this Loving Thought of the Father; that he had been sent into the world in a form that would make the Love Thought understandable, to tell them the Good News. He recognized also that there was a Spiritual Vitality that issued directly from Sovereign Love, by which this salvation was to be effected.

Jesus recognized that if humanity were ever to realize their spiritual heritage they must take advantage of the only way that Sovereign Love had provided for their redemption. They must believe in him as the incarnation of the Love Thought of the Father; they must trust themselves to the Divine Love Vitality; and they must humbly and gratefully obey the Spiritual Law of Love. They must recognize that the only way of escape from the lower life was to be born again into the Spiritual Realm; and this could take place only by the grace of Sovereign Love through the power of Love Vitality acting in response to a grateful and humble and obedient faith in the Love Thought. To tell men this Good News of the Spiritual Realm, Jesus felt to be his mission in Life.

He knew that such a course would be unpopular and probably would end in disaster, but the call was too clear to be denied. Nevertheless doubts and questions crowded his mind. How would he be supported and protected? How could he be sure that he was doing the wisest thing? Was love after all strong enough to overcome the world?

That he was giving serious thought to these questions at this time is certain, for on his return from the Jordan, he was driven by Divine

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Matthew 4: 1-11; Mark 1: 12-13; Luke 4: 1-14.

Vitality into the wilderness, to think out the meaning of his mission to the end, and to be sure of himself from the beginning. There in the desert, with only the wild animals for company, he remained and fasted for forty days, and for forty days the moral struggle went on within him.

HE was not so much tempted to deny his mission, as he was tempted to doubt and to question. The devil said to him, "If you are the Son of God, command these stones to become bread; by so doing you will be assured that your bodily wants will be supplied." Jesus' reply was, "My bodily wants are not the most important thing. Besides physical appetites, man has spiritual aspirations that are satisfied by spiritual food that comes from Sovereign Love. As it is written, *'Man shall not live by bread alone, but by every word that proceeds from the mouth of God.'* If it ever comes to a choice between the two, the spiritual is the more important."

Then the devil seemed to lead him to Jerusalem, to a pinnacle of the temple, and said: "If you are the Son of God, prove it where all can see. Descend from here to the temple courts, you need not be afraid; it is written, *'He will give his angels charge of you, they will hold you up in their hands lest at any time you trip against a stone.'* " Jesus replied: "Yes, it is true, Sovereign Love has made many promises of protection to all those who are seeking to do his will, but they should be accepted humbly and gratefully. One ought not to see how far he can venture in selfishness, or recklessness, or worldly success, without falling; for it is also written, *'Thou shalt not put the Lord thy God to the test.'* "

The devil led him to a very high mountain and showed him all the kingdoms of this world, as though they were spread out before him. He said to him, "You think your mission is to redeem the kingdoms of men. Now all these are mine and I can give them to whom I please. You may have all this authority and all this wealth at once, if you will worship me."

Jesus replied: "Yes, my mission is to redeem the nations, but it can only be done by revealing to the children of men the Way of Life, that lies through faith in the Law of Love. It is not by authority from without that this can be done, but it is by awakening faith within and a grateful obedience to Sovereign Love. It is written, *'Thou shalt worship the Lord thy God and him only shalt thou serve.'* "

As he faced the different temptations they lost their force, and help came to him from the Spiritual Realm so that his own faith in the power of Love to meet every emergency was strengthened by Love Vitality; and he returned to Galilee confident and serene for his mission in life. He began at once to teach in their synagogues and his fame went out through all the region.

IT was his custom on the sabbath day to go to the synagogue and, being at his old home in Nazareth on the sabbath, he entered the synagogue and stood up to read. They handed him the book of the prophet Isaiah. He opened the roll and found the place where it is written:

"The Vitality of the Lord is upon me.
He has chosen me to preach Good News to the poor;
He has sent me to proclaim release to the captives,
And recovery of sight to the blind,
To set free the oppressed,
And to proclaim the year of the Lord's favor."

Then he rolled up the book and returned it to the attendant. The eyes of all in the synagogue were fixed upon him, waiting for him to speak.

Then he said: "To-day this scripture has been fulfilled for you. Doubtless you will remind me of the old saying, 'Physician heal thyself,' and ask that what has been done in other places, be

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Luke 4: 16-30.

done here in my native town. But unfortunately a prophet is honored anywhere but in his own country.

"There were many widows in Israel when Elijah lived, besides the Sidonian widow of Zarepath, but when there was a drought in the land for three years and a half, it was only to her that Elijah came. There were many lepers in Israel in Elisha's day, but none of them were cleansed but Naaman, the Syrian."

At first the listeners were pleased by the grace of his words and exclaimed, "Why, can this be Joseph's son?" But as he proceeded they became increasingly angry and finally hustled him out of the synagogue to the edge of the cliff on which the town is built and attempted to throw him over, but he passed through their midst and went away.

CHAPTER THREE.

EARLIEST TEACHING IN JERUSALEM.

THE Passover Feast was at hand and Jesus went up to it and taught in the temple. Many saw the works that he did and professed to believe in him, but Jesus did not altogether trust them because he could read men's hearts, and was not deceived by protestations.

While Jesus was in Jerusalem a man of the Pharisees named Nicodemus, a ruler of the Jews, came to Jesus by night and said to him: "Sir, we know that you are a teacher that has been taught of God, for no one could do the works that you are doing unless God was with him. May I ask you a question? You speak of the Kingdom of God; what do you mean by it?"

Jesus replied: "The Kingdom of God, or the

John 2: 13; 2: 23-3: 21; 3: 31-36.

Spiritual Realm, is an independent order of reality that is higher than the natural order, and can not be fully understood except by one who is born from above.

Nicodemus said: "How can a man be born when he is old? Can he enter the second time into his mother's womb and be born?"

Jesus answered: "It is not a matter of physical birth; but nevertheless I repeat what I said, except one be born of Spiritual Vitality he can not advance into the Spiritual Realm. That which is born of the natural flesh, is flesh, of course; but that which is born of Spiritual Vitality is spirit. Do not wonder when I say that it is necessary to be born again. There are other things that are hard for you to understand. You can hear the sound of the wind as it passes, but you do not know from whence it comes, or whither it is going. In a similar way one may be conscious of the spiritual birth without being able to understand from whence it comes or whither it will lead."

Nicodemus replied: "But how can it be possible?"

Jesus said: "Are you a teacher in Israel, Nicodemus, and doubt what I have said? I am telling you only what I know to be true, and am bearing witness only to what I have seen; but you do not accept my testimony. If you are unwilling to believe when I tell you earthly things, how do you expect to believe if I tell you Spiritual truths? No man can enter the Spiritual Realm to prove its existence for himself. He must accept it on faith in the word of the only one who is able to testify, and that One is the Son of man who came forth from the Spiritual Realm, and still retains his life in the Spiritual Realm.

"Just as Moses lifted up the serpent in the wilderness, so that all who had faith to look up might be healed; even thus must the Son of man be lifted up, so that all those that believe in the Love Thought may not perish but may enter the timeless Life of the Spiritual Realm.

"For Sovereign Love so loved the world that he gave his only begotten Son that whoever trustingly believes in him should not perish, but should have the timeless Life. For Sovereign Love did not send his Son into the world to condemn the world, but that the world through him might be saved. He that trustingly believes in the only begotten Son of Sovereign Love does not come into judgment, but he that does not believe in him has by that very fact been already judged. For the Love Thought has come as a Light into the world, and men are tested by their attitude toward that Light.

"If their works are evil, men will prefer darkness rather than light; for men that do wicked deeds hate the light and will not come into it because they know that it will expose their wickedness and they will be reproved. But men that purpose to do right are glad to come into the light, for they know that it will prove that their deeds are in harmony with the will of Sovereign Love.

"He that is of the natural world, belongs to it and therefore defends it, but he that comes from the Spiritual Realm is above all nature. He tells of a higher Order that he has seen and experienced, but few, indeed, receive his testimony.

"He that does accept it, however, is made confident that Sovereign Love is supreme reality, and that he, whom Sovereign Love has sent, is a true expression of the very Love Thought of Sovereign Love, for he has been given Love Vitality without measure. The Father loves the Son and has given all things into his hands. He that believes, and trusts, and obeys the Love Thought has the timeless, spiritual Life; but he that distrusts the Love Thought can never hope for it, because the displeasure of Sovereign Love abides upon him."

FOR a time Jesus tarried in Judea and his disciples began to baptize converts. John was also baptizing in Aenon near to Salim, where there was plenty of water. One day a discussion arose between some disciples of John and a Jew about baptism, and they came to John.

"Teacher," they said, "He that was with you beyond the Jordan and whom you endorsed, is now himself baptizing and many are going to him." John replied: "A man can have no power unless it is given him from the Spiritual Realm. You will bear me witness that I said, 'I am not the Messiah; I am sent to prepare the way for him.' He that has the bride is the bridegroom, but the friend of the bridegroom stands by him and rejoices to see his gladness. This is my joy. He will increase, but I must decrease."

John 3: 22-30.

WHEN it was brought to the attention of Jesus that the Pharisees were commenting on the fact that his disciples were baptizing more than John's, he left Judea and returned to Galilee. To do this it was necessary for him to pass through Samaria. On the way he came near the town of Sychar, to the well that Jacob had given to his son Joseph.

Jesus being weary with his journey, rested by the well. About noon, while his disciples had gone to the town to buy food, a Samaritan woman came to the well to draw water. Jesus asked her to give him a drink. It was not customary for the Jews to hold intercourse with the Samaritans and the woman naturally asked him, "Why, how is this? that a Jew, as you are, asks water, not only of a Samaritan, but of a Samaritan woman?"

Jesus replied, "If you knew about the gift that Sovereign Love can give and who it is that asks

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John 4: 1-42.

you for a drink, you would ask of him and he would freely give you, the living water."

The woman said to him, "Sir, you have nothing with which to draw and the well is deep. Say, what do you mean by 'the living water?' Are you greater than our father Jacob, who gave us the well and drank of it himself and his sons and his cattle?"

Jesus replied, "Every one that drinks of this water shall thirst again, but whoever drinks of the water that I can give will never thirst, but it will be in him an endless refreshment in a timeless Life." "Sir," said the woman, "give me this water, so that I will not be thirsty and will not need to come the long distance to the well."

Jesus said to her, "Go, call your husband and return here." She replied, "I have no husband." "You speak truly," said Jesus, "you have had five husbands; the one you are now living with is not your husband. That is so."

The woman said, "Sir, I see that you are a prophet. Say, let me ask you a question. You know that our fathers have always worshipped in this mountain, but the Jews say that in Jerusalem is the place where men ought to worship."

Jesus said to her: "Woman, believe me, the hour is coming when it will not be necessary to go to this mountain nor to Jerusalem, to worship the Father. You do not understand what you worship, but we do; and salvation comes from the Jews. But the hour is coming, yes it is already here, when sincere believers may worship the Father in true spiritual worship anywhere, for the Father is everywhere seeking such to worship him. Sovereign Love is Spirit and they that worship him must worship spiritually and sincerely."

"Yes," said the woman, "I know that the Messiah is coming. When he comes he will make all these things plain."

"I am the Messiah," said Jesus. "I am speaking with you now."

JUST then the disciples returned, and although they were surprised that he should be speaking to a Samaritan woman, no one referred to it. They asked him to eat with them, but he replied sadly, "I have food to eat that you do not know about." They whispered to one another, "Has any one brought him food?" Jesus continued," "My food is to do the will of him that sent me and to complete his work. Do not say, there are still four months before the time of harvest, why, open your eyes and look on the fields, they are already white, just waiting for the harvest.

"There is a harvest for the timeless life. Other men have toiled to sow its seed, but you are to do the reaping. The old proverb is true, 'one sows, another reaps.' Others have toiled and you will have the benefit, and enjoy the fruits, but they that toiled in the sowing will not be without their joy, they will rejoice with you."

Meanwhile the woman had left her water jar and returned to the town and said to the people, "Come see the man that told me everything I ever did. Do you think that he can be the Messiah?" They returned with her to the well and many of the Samaritans believed in him from the woman's testimony.

They urged Jesus to remain with them and he did so for two days, and many more became his followers, because of his words. "We believe," they said, "because we have heard him ourselves and know that he is indeed, the Saviour of the world."

CHAPTER FOUR.

EARLY TEACHING IN GALILEE.

AFTER these two days Jesus returned to Galilee and dwelt in Capernaum, near the borders of Zebulun and Naphtali. From this time he went constantly about Galilee, preaching.

The burden of his message was, "The time is come. The Spiritual Realm, The Kingdom of Love, is here. Repent and believe in the Good News." The Galileans received him gladly, for many of them were with him in Jerusalem at the Feast and had been witnesses of the things that he had done there.

Matthew 4: 12-17; Mark 1: 14-15; John 4: 43-45.

ONE day as Jesus was passing through Cana, where he had changed the water into wine, a nobleman who lived in Capernaum, sought him out to tell him that his son was at the point of death and to beseech him to come and heal him.

Jesus said to him, "Will you not believe unless you see signs and wonders?" Sir," said the nobleman, "Come, before the child dies."

Jesus said to him, "You may return home, the boy will live." The man believed Jesus and immediately started on his way back. Before he reached home he met his servants coming to tell him that his child was getting better. He inquired of them as to the hour when he began to improve and they told him, that the fever had left the child at about the seventh hour. So the father knew that it was at the very hour that Jesus had said to him, 'your son will live.' Because of the healing he and his whole family became believers.

John 4: 46-54.

ONE day Jesus was passing by the Sea of Galilee and the multitude pressed upon him to hear the word of God. There were two boats near by and the fishermen had come ashore to clean their nets. One of the boats belonged to Peter and Andrew. Jesus went aboard this boat and asked them to push off a little from the shore while he talked to the multitude from the boat.

When he had ceased speaking, he said to Peter, "Push out into deep water and let down your nets." But Peter hesitated and said, "Master, we worked all last night and took nothing, nevertheless, if you say so, we will try again."

When they had let down the nets, they enclosed a great quantity of fish, so much so, that the nets began to break. They signaled to their partners in the other boat to come and help them, and both boats were filled so that they almost sank.

When Peter saw the draught of fish he was amazed, and so were his partners, James and

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Matthew 4: 18-22; Mark 1: 16-20; Luke 5: 1-11.

John, the sons of Zebedee. Peter kneeled at the feet of Jesus and said, "Oh Lord, I am a sinful man, I am unworthy to be in thy presence."

Jesus replied to him, "Do not be afraid, Peter, but come with me and, from now on, we will fish for men." So they brought their boat to the shore and left all and followed him.

Going a little farther, Jesus called to James and John. They left their father Zebedee in the boat with the hired servants and they also followed him.

ONE sabbath day he went to the synagogue in Capernaum and taught the people. As usual, they were much astonished at his teaching, for he spoke with evident authority.

There was present a man who was possessed by the spirit of an unclean demon. The man cried out in a loud voice, "We know who you are. You are Jesus of Nazareth, the Holy One of God.

Matthew 8: 14-17; Mark 1: 21-34; Luke 4: 31-41.

Let us alone. What have we done that you should come to destroy us?" Jesus rebuked the demon and commanded him to come out of the man. After throwing him into a convulsion, the demon left him. Every one was amazed and questioned each other as to the secret of his power, a power that even the evil spirits obeyed.

When they came out of the synagogue they went into the house of Peter and Andrew, and James and John went with them. It happened that Peter's mother-in-law was sick with a fever. They told Jesus about her condition and besought him to heal her. Jesus took her by the hand and rebuked the fever and it subsided immediately. She rose from her bed and at once began to serve them.

As evening drew near it seemed as though the whole town was gathered at the door. They brought to him all that were sick and he laid his hands on them and healed them. Many demoniacs were brought to him, some of whom recognized him as the Messiah and cried out, "Thou art the Son of God." Jesus rebuked the demons, not letting them speak, and commanded them to be gone. All of this was in accordance with the prophecy of Isaiah, who said, *"He carried our infirmities and bore our diseases."*

BEFORE daylight the next morning, Jesus rose and went away to a desolate place where he could be alone to pray. Peter and the others sought him out and when they found him they said, "Every one is searching for you." Jesus replied: "Let us go away into other towns that I may preach there also, for that is the reason that I have come forth from Sovereign Love: to proclaim everywhere the Good News of the Spiritual Realm."

When Jesus came down from the mountain, great multitudes followed him. At first they tried to keep him from leaving their village; but

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Matthew 4: 23; 8: 2-4; Mark 1: 35-45; Luke 4: 42-44; 5: 12-16.

he left them and went about all Galilee, teaching in their synagogues, telling the Good News of the Spiritual Realm, and healing all manner of sickness among the people.

In one of the villages a leper came to him and crouching at his feet besought him to heal him. He said, "If you are willing to do it, you can make me clean." Jesus pitied the poor man and laid his hands on him and said, "I am willing to do it. Be clean." The leprosy left him at once and he was clean.

Jesus commanded him not to talk about it, but to go at once to the temple, show himself to the priest, and offer the customary sacrifice for his cleansing. But the man could not refrain from talking about it. The crowds that followed Jesus increased so much that he could no longer enter a town publicly. He spent much of his time away in solitary places where he could be alone in prayer. Still the people found him out and came to him from every quarter.

ON one of these occasions Jesus was in a house speaking and healing the sick, and it was evident that the power of the Lord was with him. By this time the Pharisees and lawyers had begun to take notice of him and some of them were present from Galilee and Judea and even from Jerusalem. The rooms were crowded and it was difficult to get near him. Some men came, bringing a paralyzed man on a stretcher. When they found that it was impossible to gain entrance because of the crowd, they carried him to the roof and, after removing the tile and roof boards, they lowered the stretcher with the man on it, into the midst of the company.

Jesus, seeing their faith, said to the paralytic, "My son, be comforted, your sins are forgiven." The scribes and the Pharisees whispered together, saying, "This man is blasphemous. No one can forgive sins but God."

Jesus was conscious of their thoughts and said to them, "Why do you raise these evil questions

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Matthew 9: 2-8; Mark 2: 1-12; Luke 5: 17-26.

in your hearts? What difference does it make, whether I say, 'Your sins are forgiven,' or 'Arise and walk?' But that you may know that the Son of man has authority on earth to forgive sins, I will heal this man."

Then turning to the one who was paralyzed he said, "I say to you, take up this bedding and return to your home." Immediately the sick man rose up before them, folded together the bedding on which he lay and returned to his home, praising God.

The bystanders were filled with amazement and cried out, "Glory to God!" As they separated a feeling of awe came over them as they thought of the marvelous thing that they had seen.

AFTER this Jesus went out and came to a tax station by the seashore. A publican by the name of Levi was in charge and, when Jesus saw him and invited him to become one of his disciples, he at once left everything and followed Jesus.

Levi invited him to a feast to which he also invited many others, among whom were many publicans and sinners. Nevertheless Jesus and his disciples went in and ate with them.

The Pharisees and scribes who were following Jesus found fault with this and said to his disciples, "Why does your Master eat with tax collectors and sinners?" Jesus replied to them, "Who is it that requires a physician? Is it the sick or the well? I am not come to call the righteous but to call sinners to repentance."

Then they said to him, "The disciples of John often fast and it is our own custom also, but your disciples eat and drink freely. How is this?" Jesus said to them, "Can you make the friends of

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Matthew 9: 9-17; Mark 2: 13-22; Luke 5: 27-39.

the bridegroom fast while he is with them? The day will come when the bridegroom will be taken away from them; then they will fast. No one spoils a new garment to patch an old one. If he does that he not only ruins the new garment, but the new cloth tears away from the old and makes the rent still worse. No one puts new wine into old wine skins, because it will burst and ruin the old skins and be itself lost. No, new wine must be put into fresh wine skins. But, alas, no one who is used to old ways likes the new; they always think that the old are better."

JESUS again went up to Jerusalem to a feast. Near the Sheep Gate there is a pool that is called Bethesda. It has five porches and under these porches are always lying a great many sick people, those that were blind and lame and paralyzed.

John 5.

These people believed that at certain times an angel of the Lord descended into the pool, causing the water to be disturbed, and whoever could first get into the pool afterward, would be healed of whatever sickness he had.

Jesus visited the pool and saw a man who had been sick for thirty eight years and asked him if he would like to be cured. The man replied, "Oh Sir, I have no one to help me into the pool when the water is troubled. While I am getting down, someone else crowds by and gets there first."

Jesus said to him, "Rise up, take your mat and go away." Immediately the man was well, took up his mat, and walked off. It happened to be the sabbath day when this occurred and some Jews seeing the man carrying his bed said to him, "Today is the sabbath, you have no right to be carrying a burden."

The man replied, "The one who made me well, said to me, 'take up your mat and walk.' "

The Jews asked him who it was that had told him to do it, but the man did not know, for Jesus had disappeared into the crowd.

Later in the day Jesus recognized him in the temple and spoke to him, saying, "Listen, my friend, you are well now. Do not sin any more, or you may suffer still worse."

The man went to the Jews and told them that it was Jesus that had healed him. The Jews at once began to persecute Jesus for breaking the sabbath, but he replied, "My Father is working all the time and so must I."

THEN the Jews sought to kill him, not only because he had broken the sabbath, but because, by calling God his Father, he had the same as claimed equality with God.

Jesus said to them, "Most seriously I tell you, the Son can do nothing of himself, but only what he sees the Father doing. The Father loves the

Son and reveals to him what he is himself doing." Whatever he does, the Son can do and in the same manner.

"Sovereign Love recognizes and vitalizes the Love Thought anywhere and everywhere, and the Love Thought can intuitively understand what is in the heart of Sovereign Love and what Love is doing. Whatever Sovereign Love is doing, the Love Thought can do, but only in the same loving manner."

Jesus said to them, "You have wondered at the things you have already seen, but greater works than these will the Father show the Son, that you may be filled with deeper wonder. For just as the Father awakens the dead and gives them life, so the Son also, gives Life to whom he will. The Spiritual Life is the gift of Sovereign Love and I, The Love Thought, can give it also.

"Neither does the Father judge any one for he has given all judgment to the Son, so that all shall honor the Son just as they honor the Father. He that does not honor the Love Thought does not honor Sovereign Love that sent the Love Thought into the world.

"I tell you seriously, he that hears my words and believes in him that sent me, has the timeless Life and will not come into judgment, for he has already passed out of the sway of natural death into the higher Life of the spirit.

"He that hears the word of Love and believes it, that trusts and obeys Sovereign Love, already has the timeless, spiritual Life. He has already met the conditions and has passed from the natural realm into correspondence with the Spiritual.

"Again, and I am speaking most seriously, the hour comes, yes, it is here, when even the dead shall hear the voice of the Son of Sovereign Love, and they that hear it shall Live. The Father, who is Love Absolute, is the source of vitality in himself and he has given to the Son, who is his own Love Thought, to be the same source of vitality; and, because he is the Son of man, he gave him authority to bring men to the test.

"Do not marvel at this. The hour comes, when all that are in the grave even, shall hear his voice and come forth,—they that have done good into a higher Life and they that have done evil into the finality of judgment.

"I can accomplish nothing if I act selfishly. I test men as I have been taught by Sovereign Love, and my test will be fair, because my aim is not to do my own will, but to do the will of him who sent me.

"I can not receive honor from men when they do not have the love of God in their hearts. I am come in Love's name and you are unwilling to receive me. If another should come in his own name you would receive him. Why is it that you are willing to receive those whose only glory comes from one another, but reject the one whose glory comes from Sovereign Love?

"Do not think that I will accuse you to the Father. The one who accuses you is Moses, the very one on whom you set your hope. But if you really believed in Moses, you would believe in me, for he wrote of me. If you do not believe his writings, of course you will not believe what I say.

"I am telling you these things that, if possible, you may be saved. If I only bore witness of myself, my witness would not be convincing, but besides Moses there is another that bears witness of me, and I know that his witness is true. John was a bright and shining torch and for a time you were glad to rejoice in his light. You sent to John and he told you the truth.

"But it is not necessary for me to appeal to the witness of men. The mission to which the Father has called me, the very works that I do, they all testify that Sovereign Love has sent me. This should be sufficient evidence, but there is still One who is greater than all these, who bears witness of me. It is the Father who bears witness to me. But you have never heard his voice or seen his form, and it is because you do not have his spirit of Love abiding in you, that you do not believe in me whom he has sent.

"You search the scriptures because you think that in them you will find eternal life, but you will not come to me, to whom these very scriptures bear witness. You will not come to me, the only One who is able to give you the higher Life of the spirit.

"I have just cured this sick man on the sabbath day and you criticise me for it. Circumcision is a custom that has come down from the fathers which Moses endorsed, and on this sabbath day you have as usual circumcised a child. If it is right to mutilate a child by circumcision on the sabbath day according to the law of Moses, why are you angry with me because I make a man well? Do not be superficial in your judgments; be reasonable and just."

Jesus then returned to Galilee and continued to go about teaching in their synagogues and proclaiming the Good News of the Spiritual Realm.

John 7: 21-24. Matthew 4: 23-25.

The reports of his power went all over Syria and they brought to him those that were sick, the insane, demoniacs, epileptics, or those that were paralyzed, and he healed them all. Great multitudes from all Galilee, from Decapolis and Jerusalem, from all Judea and even from beyond the Jordan, followed him about.

ONE sabbath Jesus and his disciples were passing through a grain field and, as his disciples were hungry, they began to break off the grain and rub it in their hands and eat the kernels. When the Pharisees noticed it, they said to Jesus, "Look, your disciples are doing what it is not lawful to do on the sabbath."

Jesus replied: "Have you not read what David did in the time of Abiather, the high priest? When he and his soldiers were hungry they went into the house of God and actually ate the show

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Matthew 12: 1-8; Mark 2: 23-28; Luke 6: 1-5.

bread that was offered on the altar, which you know, he had no right to do, as it is reserved for the priests. Have you not read in the Book of the Law, that when the priests have to labor in the temple services on the sabbath day, they are not held guilty?

"Let me say to you, there is one here who is greater than the temple. The Son of man is Lord of the sabbath. If you had understood the meaning of the old saying, *'I desire loving kindness and not sacrifice,'* you would not have condemned these men, who are guiltless of any real offence."

WHEN Jesus entered the synagogue, he saw a man with a withered hand. The scribes and the Pharisees were there as usual, watching to see if he would do anything that was unlawful, because they wanted a chance to accuse him. Jesus could read their thoughts and said to them,

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Matthew 12: 9-14; Mark 3: 1-6; Luke 6: 6-11.

"If one of you had a sheep that fell into a pit on the sabbath day, would you not take hold and lift it out? Of how much more value is a man than a sheep? Is it lawful to do good on the sabbath or to do harm? to save a life or to destroy one? Of course it is right to do good on the sabbath."

As he looked among them and noticed the hardness of their hearts, he was grieved and angry, but as they made no reply to his question, he told the man with the withered hand to stand up, and said to him, "Stretch forth your hand." He did so and it was perfect like the other.

This only served to make the Pharisees the more angry. They went out and consulted with the Galilean officials as to how they could get rid of Jesus.

CHAPTER FIVE.

Choosing the Twelve and Stay in Galilee.

WHEN Jesus perceived the intent of the Pharisees to make away with him, he withdrew to the mountainous shores of Galilee, but still the multitude followed him. They came from Jerusalem, from Idumaea and beyond Jordan, and even from the sea coast of Tyre and Sidon. They brought their sick with them, the insane and those that had the plague, and sought to touch him, for power seemed to come forth from him, and he healed them all.

The old prophecy of Isaiah was being fulfilled.

"He is my beloved in whom my soul delights.
I will put my spirit upon him
And he shall be a standard for the nations.

Matthew 4: 23-25; 12: 15-21; Mark 3: 7-12; Luke 6: 17-19.

He will not strive or cry aloud,
No one in the streets shall be disturbed by him.
A bruised reed he will not break,
And a wick that is almost out, he will not quench.
He will bring justice to victory
And in his name shall the nations hope."

THE crowds so pressed upon him that he asked his disciples to get a boat. They crossed the sea and went up into the mountains to pray, and all that night he continued in prayer to Sovereign Love.

When it was day he called from among his followers twelve that should be his especial disciples. He planned that these should be with him all the time, so that they might more thoroughly understand his teaching and be ready when he wanted them to go forth to preach.

Mark 3: 13-19; Luke 6: 12-19.

The twelve that he chose were Simon, whom he had named Peter, or the Rock, Andrew his brother, the two sons of Zebedee, James and John, whom he afterward called the Sons of Thunder, Philip and Bartholomew, Matthew, the tax collector, Thomas, James the son of Alpheas, Thaddeus, Simon the Zealot, and Judas Iscariot, who betrayed him.

WITH these twelve Jesus withdrew from the multitude into the mountains. When they were quite alone they seated themselves and Jesus taught them many things, so that they might teach others. He said to them:

"Blessed are the humble in spirit, for the whole Spiritual Realm is theirs.
Blessed are they that mourn for they shall be comforted.

Matthew 5, 6, 7; Luke 6: 20-49; 11: 9-13; 12: 22-31.

Blessed are the gentle for they shall inherit the earth.

Blessed are they that hunger and thirst after goodness for they shall be satisfied.

Blessed are the merciful for they shall obtain mercy.

Blessed are the pure in heart for they shall see Sovereign Love.

Blessed are the peace makers for they shall be called sons of Sovereign Love.

Blessed are they who are persecuted for their goodness, for theirs, also, is the Spiritual Realm.

"And you, my disciples are blessed when men reproach you and persecute you and say all manner of cruel things against you falsely, for my sake. Rejoice and be very glad, for great is your reward in the Spiritual Realm, for the prophets of old were persecuted in the same way.

Woe unto the rich for they are now enjoying all the comforts they will ever have!

Woe unto those who are now surfeited, for they will go hungry hereafter!

Woe unto those that now laugh for later on they will mourn!

And woe unto you, my disciples, when all men shall speak well of you, for the false prophets of old were praised in the same way.

"YOU are to be a kind of salt to the natural order, but if the salt has lost its virtue, what good is it? It is good for nothing but to be thrown out and trodden under foot.

"You are to be a light to the natural order. Men do not light a lamp and then hide it under a bushel measure. They put it on a stand where it shines for all in the house. In the same way let your light shine before men, that they may see your usefulness and then they will glorify your Father who is in the Spiritual Realm.

Luke 11: 33.

"Do not think that I have come to set aside the Law and the Prophets. I came not to annul, but to fulfill. I say emphatically, that as long as the natural heavens and the earth remain, not the dot of an *i* or the cross of a *t* of the Law, shall pass away until all be accomplished.

"Whoever therefore that shall break the least of these commandments, or shall teach men to do so, shall be called least in the Spiritual Realm. But whoever shall do and teach them shall be called great in the Spiritual Realm.

"I warn you that unless your righteousness exceeds that of the scribes and Pharisees, you will have no chance of entering the Spiritual Realm.

"YOU know that it was said of old, *'Thou shalt not kill,'* and *'whoever kills will be in danger of judgment,'* that *'whoever insults his brother must come before the Sanhedrim,'* and *'whoever curses his brother must be cast into*

Gehenna.' But I say to you that if any one is even angry with his brother, he has already committed murder in his heart.

"If you come to the temple altar with an offering, and should recall that your brother had something against you, leave your offering there and first become reconciled to him, and then come and make your offering.

"If you have an adversary, come to an agreement with him quickly while you are with him. If you delay he may summon you to the judge, and the judge deliver you to an officer, and the officer take you to prison. I warn you that you will not be released until you have paid the last penny.

"You know that it was said of old, *'Thou shalt not commit adultery.'* But I say to you, that if anyone looks at a woman lustfully, he has already committed adultery in his heart.

"If your right eye causes you to stumble, pluck it out and throw it away, for it will be better for you to lose an eye and enter the Spiritual Realm, than to keep an eye and be cast into Gehenna.

"If your right hand causes you to sin, cut it off and throw it away. It is better that you lose one member than that your whole body be cast into Gehenna.

"It was said also, *'Whoever putteth away his wife, let him give her a letter of divorcement.'* But I say to you, if any one divorces his wife, he makes her an adulteress and whoever marries her after she has been divorced, commits adultery.

"You have heard it said of old, *'Thou shalt not swear falsely,'* and *'Thou shalt fulfill thy vow to the Lord.'* But I say to you, do not make a vow at all. Neither by the Spiritual Realm for it is the throne of Sovereign Love; nor by the earth for it is his footstool; nor by Jerusalem for it is the city of the great king. Do not vow by your head because you cannot make one hair white or black. Let your speech be yes, or no. What is more than this is prompted of evil.

"You have heard what was said of old, *'An eye for an eye, a tooth for a tooth.'* But I say to you, do not resist evil. If one strikes you on the right cheek, turn to him the other. If a man sues you in the courts and takes your coat, let him have your shirt also. If he compels you to go a mile, go with him two. If a man asks a favor of you, grant it, or if he wants to borrow something, let him have it. If one even steals your things, or takes them by force, do not ask to have them returned.

"If you lend only to them from whom you hope to receive, what credit is it to you? Even sinners lend to sinners, hoping to receive as much in return. No, do unto others as you would like to have them do to you.

"You have heard it said of old, *'Thou shalt love thy neighbor and hate thy enemy,'* But I say to you, love your enemies and pray for them that persecute you. Do good to them, lend to them, despairing of no man. By so doing you will show yourselves to be sons of your Father, who is in the Spiritual Realm; for he makes the sun to rise on both the evil and the good; he sends the rain on the just and the unjust alike. The Most High is kind even to the unthankful and the wicked.

IF you only love them that love you, how are you better than the publicans? If you only greet your friends, how are you any better than others? Why, even the heathen do that. Your Father in the Spiritual Realm is perfect. You must try to be perfect also.

"Be careful not to be ostentatious in your good deeds. If you make a display of them, you forfeit any reward from your Father in the Spiritual Realm. If you give charitable gifts, do not advertise them, as the hypocrites do, in the cathedrals and on the streets, that they may have praise of men. They have had their reward, the honor of men; but, mark my word, it is all the reward they will ever get.

"When you give in charity do not let even your right hand know what your left hand is doing. Let your charity be in secret and your Father who knows about every thing that is done in secret, will reward you openly.

"When you pray, do not be as the hypocrites, for they delight to pose in public places, in the synagogue and even on the street corners, so that they may be seen. They have had their reward and it is all they will get.

"But you, my disciples, when you pray, go where you will be quite alone, and having shut the door, pray to the Father, who is himself unseen, and he will hear and answer. In praying, do not use vain repetitions, as the heathen do, who think they will be heard for their much speaking. Do not copy them. In praying to your Father, remember that he knows of what you have need before you ask him."

ONE of the disciples said, "Master, teach us to pray, as John taught his disciples." Jesus said: "Pray like this, 'Our Father, who art in the Spiritual Realm, hallowed be thy name. Thy Kingdom come, thy will be done on earth as it is done in the Spiritual Realm. *Give us for daily bread the Word of Love from the Spiritual Realm; and forgive us our sins as we forgive them that sin against us. Lead us not into temptation, but deliver us from evil.'

"If you forgive men their trespasses, your Father in the Spiritual Realm will forgive you. But if you are unwilling to forgive others, neither will your Father forgive you.

"Moreover when you fast do not be like the hypocrites with a sad countenance, for they even disfigure their faces so that other men will notice that they are fasting. They receive their reward, such as it is. But when you fast, wash your face and anoint your hair, so that men will not notice that you are fasting. But your Father who knows

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[1] Luke 11: 1-4. *Old Latin MS.

every secret thing, will notice it and will recompense you.

"Do not lay up treasure upon earth, where moths consume, and rust corrodes, and where thieves break in and steal. But lay up your treasure in the Spiritual Realm, where there is neither moth, nor rust, and where thieves never enter; for where your treasure is, there your heart will be also.

"The lamp of the body is the eye; if therefore your eyes are clear, your body will be full of light. But if your eyes are blinded, your whole body will be full of darkness. If therefore the inner light that Sovereign Love has given to enlighten you be obscured, how great is the darkness within you.

Luke 11: 34-36.

"NO servant can serve two masters at the same time. Either he will hate one and love the other, or he will stick to one and avoid the other. Neither can you be loyal to Sovereign Love and be a slave to the riches of this world, at the same time. You must choose one or the other.

"If you choose to be loyal to Sovereign Love, you need have no anxiety for your life, as to what you will eat or drink, or for your body, as to how it will be clothed. Your Father in the Spiritual Realm knows that these things are needful, and by being anxious you can not add a single day to your life. If you are not able to do that which is least, why be anxious concerning the rest?

"Is not life more than food, and the body than raiment? Look at the birds of the air, they do not sow, or reap, or gather into barns; but your Father feeds them. Are not you of much greater value than they?

"And why should you be anxious about clothing? Consider the lilies of the field, see how beautiful they are. They do not toil, neither do they spin, and yet Solomon in all his glory was not arrayed like one of these.

"If Sovereign Love clothes the grass of the field, which is only for a day and then withers away, will he not much more clothe you? Oh men! How little you trust him.

"No, do not be anxious about what you will eat, or drink, or how you will be clothed. These are the things that worldly people give all their thought and time a-seeking. But as for you, my disciples, seek first Sovereign Love's Spiritual Realm and its Law of Love, and all these necessary things will be forthcoming. I repeat it, do not be anxious for the morrow, for the morrow will take care of itself. Today's troubles are quite enough for today.

"I repeat it, then, do not be anxious for the morrow, for the morrow will take care of itself. Today's troubles are quite enough for today.

"DO not be censorious and then others will will not criticise you. For the standard you demand of others will be the one they will use to judge you. Do not condemn another and then you will not be condemned. If some one is in your power, let him go freely, and then, when you are in a tight place, you will be released.

"It is more blessed to give than to receive. If you are generous, others will be generous to you. They will return you good measure, pressed down, shaken together, and running over, and they will fairly force it into your lap.

"But do not offer that which is sacred to dogs, or throw your precious pearls before swine, for they will only trample them under foot and then turn and attack you.

"Therefore whatever you would that men should do to you, even so do to them, for this is the teaching of the Law and the Prophets.

"Why do you notice the speck in your brother's eye and ignore a larger one in your own?

Acts 20: 35.

Why are you so eager to help your brother get rid of his defect, while you have a larger one yourself? You are a hypocrite if you do that. First get rid of the serious something in your own vision, and then you can see clearly enough to help your brother.

"Can the blind guide the blind? Will they not both fall into the ditch? The student is not wiser than his teacher, but he may hope sometime to be like him.

"SUPPOSING that one of you has a friend and you go to him at midnight and say, 'A friend of mine on a journey has come to me, and I have no food to offer him. Will you loan me three loaves of bread?' The one within will naturally answer, 'Do not trouble me now. The children and family are all in bed and the door is locked. I can not get up and get them for you.' But you persist in asking for the bread, and final-

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Luke 11: 5-8.

ly he gets up and gets it for you. He would not do it just because you are his friend; but because of your importunity, he gets up and gives you all that you want.

"Ask and it will be given you; seek and you will find; knock and it will be opened to you. For every one that asks, receives, and he that seeks, finds, and to him that knocks, it will be opened.

"What man is there of you who hears his son ask for bread, that will give him a stone? Or if he ask for an egg, will give him a scorpion? If then you who are finite know how to give good gifts to your children, how much more will your Father, who is Sovereign of an infinite Realm, give good gifts to them that ask him. And the highest desire that a human being can cherish, is that which the Father is most willing to give, even Love Vitality.

"The gate is wide and the way is broad that leads to ruin, and there are many that enter it. But the gate is narrow and the way is contracted that leads to Life, and those that find it are few. But you, my disciples, must try very earnestly to find and enter the narrow gate that leads to the higher Life.

"Be constantly on your guard against false teachers, which often come disguised as sheep, but inwardly are ravenous wolves. You can tell them by their fruit. Men do not gather grapes from thorn bushes, or figs from thistles. A good tree will bear good fruit, a poisonous tree will bear poisonous fruit. The opposite is never true. That is why men chop down and destroy poor trees, and they can always detect them by their fruit. A good man, out of the store of good things in his heart, will bring forth that which is good. An evil man has a store of evil things in his heart and can only bring forth evil things. It is out of the abundance of the subconscious desires that the mouth speaks. A man can never afford to speak carelessly, for it is these heedless words that most clearly reveal a man's uncon-

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Matthew 12: 33-37.

scious, and therefore habitual, thinking; and it is for these that he will be called to account in the day of judgment. For by his words he will be justified and by his words he will be condemned.

"NOT every one that says to me, 'Lord, Lord,' will enter the Spiritual Realm. It is only those that do the will of my Father who is Sovereign of the Spiritual Realm, that will succeed in entering.

"Many will say to me in that day, 'Lord, Lord, did we not teach in thy name? and by your name cast out demons, and do many wonderful works?' Then will I be obliged to tell them plainly, I never knew you. You have been workers of wickedness; you must go away.

"The one who listens to these teachings of mine and conforms his life to them, is like a wise man who builds his house on a rock foundation. The rains descend, the floods come, and the winds blow and beat against the house; but it will not fall, for it is founded on a rock.

"On the contrary, the one who hears these teachings and does not do them, is like a foolish man who builds his house on the sand with no foundation. The rains descend, the floods come, and the winds beat against that house and, of course, it falls and the ruin is complete."

LATER on Jesus came down from the mountains and returned to Capernaum. A Roman soldier had heard about Jesus and had sent to the elders of the Jews, asking them to intercede with Jesus for a favorite servant that was paralyzed and at the point of death. The elders came to Jesus and urged him to help. They said that the Centurion was very friendly to the Jews and had built them a synagogue. Jesus was willing to go and they had almost reached the house when the Centurion came to meet him and said,

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Matthew 8: 5-13; Luke 7: 1-10.

"Lord, do not trouble to come further, for I am not worthy that you should enter my house. I did not even think myself worthy of coming into your presence. You have but to say the word and my servant will be healed. For I, like you, am a man of authority, having under me soldiers. I say to that one, go, and he obeys. I say to this one, come, and he comes, and to this servant, do this, and it is done."

When Jesus heard this it set him thinking. He turned to the multitude that had followed them and said: "I have never before seen such perfect faith as this, no not in all Israel. There are many that shall come from the East and the West and shall sit down with Abraham, Isaac, and Jacob in the Spiritual Realm, while those that should have been the natural sons of the Kingdom, shall be left out in utter darkness."

Jesus turned to the Centurion and said, "You may return now, because you have faith your prayer is granted." When he returned to the house he found his servant well.

NOT long after this he went to a town called Nain. His disciples were with him and a multitude were following. As they drew near to the gate of the town they met a crowd following the funeral procession of an only son of a widowed mother.

When Jesus saw her his heart was filled with pity and he said to her, "Do not weep any more." He went to the coffin and placing his hand on it, while the bearers stood still, he said, "My boy, I am speaking to you. Rise up." At once he that was dead sat up and began to speak, and Jesus led him to his mother.

Every one was dumbfounded for a moment and then all began to praise Sovereign Love. Some said, "A great prophet is among us." Others said, "God is visiting his people." The report that Jesus had actually raised the dead to life, spread through all Judea.

Luke 7: 11-17.

MEANWHILE John the Baptist had incurred the anger of Herod, the king, by denouncing the marriage of the king to his brother Philip's wife, which was contrary to law. Herod would have put John to death at once if he had not feared the people, for they believed John to be a prophet. Instead, he had him bound and shut up in prison.

While John was in prison the reports of the wonderful things that Jesus was doing, came to him, but in spite of them, doubts crept into his mind. If Jesus, his own relative and the one he had baptized, was really the Messiah, would he leave him to suffer in prison? John called two of his disciples and sent them to Jesus. When the men were come to him they said, "John the Baptist has sent us to you to ask if you are really the Messiah, or are we to look for another?"

Jesus did not reply to their question at once, but asked them to stay by him for a little and while they were with him he cured many people

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Matthew 11: 2-27; Luke 7: 18-35; 10: 12-15, 21-24.

of diseases, plague, and evil spirits, and to those who were blind he gave sight.

Then Jesus said to John's disciples, "Now return to John and tell him about the things that you have seen and heard. Tell him that you saw the blind receive their sight, the lame walk, lepers cleansed, the deaf hear, and even the dead brought to life. Tell him that all the time the Good News was being proclaimed to the poor, and tell him this, also, 'Blessed is the man who finds no occasion for stumbling in me.'"

After the messengers of John were gone, Jesus spoke to the multitude about him, saying, "What did you go into the wilderness to see? A reed shaken in the wind? Did you expect to see a man clothed in fine garments? Not at all. Those that are richly dressed and fare luxuriously live in king's palaces, not in the wilderness. But what did you go out to see? A prophet? I tell you, yes, and more than a prophet, for he was the one of whom it was written.

'Behold, I send my messenger before my face.
He shall prepare the way before me.'

"Indeed, in all the realm of nature, there has been born of woman none greater than John; and yet he that is little in the Spiritual Realm is greater than John. You remember John's message, 'Repent, for the Spiritual Realm is at hand.' Why do you refuse to understand the meaning of his message? From the beginning of John's preaching unto now, the nature of the Spiritual Realm is misinterpreted and distorted. Men even vehemently deny it. But all the Law and the Prophets even down to the time of John, have foretold it. If you were not prejudiced against John, you would listen to his message, for he is the Elijah that was to come. If you have ears to hear, use them now."

When the crowd heard this there was a division of sentiment. Most of the people and even the publicans having been baptized by John, agreed to it, but others, the Pharisees and the scribes, who had resisted the leadings of Sovereign Love and had not been baptized, dissented.

Then Jesus continued, "To what shall I liken the men of this generation? They are like children sitting in the market place and calling to one another, 'It's not fair, We have made music for you and you would not dance. We played that we were hurt and you did not weep.' John the Baptist did not eat bread or drink wine and you said, 'He was a demon.' The Son of man comes eating and drinking, and you say, 'Look, here is a gluttonous man and a wine bibber, a friend of tax collectors and sinners.' Nevertheless wisdom will be justified by her children."

THEN he began to accuse the towns in which many of his greatest works had been done, because they did not repent.

"Woe to you, Chorazin! Woe to you, Bethsaida! If the mighty works which have been done in you had been done in Tyre and Sidon, they long ago would have repented in sackcloth and ashes. Listen. It shall be more bearable for Tyre and Sidon in the day of judgment, than for you.

"And you, Capernaum! Do you think that you will be exalted to the sky? You shall be brought down to hades. If the mighty works that have been done in you had been done in Sodom, it would have remained to this day. I say to you, that in the day of judgment it will be more bearable for Sodom than for you."

Jesus prayed, "I thank thee, Oh Father, Lord of the Spiritual Realm and of the natural order, that thou didst hide these things from the wise and learned and didst reveal them unto children. Yes, Father, I thank thee that this has been according to thy good pleasure."

Then Jesus continued speaking to the people, "All things have been delivered to me by my Father. No one comprehends who the Son is except the Father. And no one fully understands the Father, but the Son and those to whom the Son is pleased to reveal him."

JESUS having accepted an invitation to dine from one of the Pharisees, went to his house and reclined at the table with him. It happened that there was in this town a woman that was living a sinful life. Having heard that Jesus was dining at the house of the Pharisee, she bought an alabaster box of perfumed ointment. She entered the house and, kneeling at Jesus' feet as he reclined at the table, she began to weep and her tears wet his feet. She dried them with her hair, and kissed them, and anointed them with the sweet smelling ointment.

When the Pharisee, who had invited Jesus to dinner, saw it he said to himself, "If this man were really a prophet he would know who this woman is and the kind of a life she is living." Jesus said to him, "Simon, I have something on my heart to say to you." Simon answered, "Speak freely, Teacher."

Then Jesus said, "There was a money lender, who had two creditors. The one owed him a

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Luke 7: 36-50.

hundred dollars and the other ten dollars. When he became convinced that they could not repay the loans, he forgave them both their debts. Which of them, Simon, do you think will be the more grateful?" Simon replied, "I suppose it will be the one for whom he forgave the larger amount."

Jesus said, "You are quite right." Turning to the woman, but still speaking to Simon, he continued, "Do you see this woman? When I entered your house you did not offer me the customary water to bathe my feet, but she has moistened my feet with her tears and dried them with her hair. You gave me no kiss of welcome, but she has not ceased to kiss my feet. You did not anoint my head with oil, as you would have done if I had been an honored guest, but she anointed my feet with costly ointment. She loved much; therefore her sins which are many, are forgiven."

They that sat at dinner said within themselves, "Who is this that even presumes to forgive sins?"

Then speaking to the woman, Jesus said: "Your sins are forgiven for your faith has saved you. Go in peace."

JESUS continued to go about through the towns and the villages proclaiming the Good News of the Spiritual Realm.

The multitude pressed upon them so that they often had trouble even to eat. At one time when the words of Jesus had been especially forceful and had angered some, his friends sought to restrain him, saying to themselves, 'He is certainly beside himself.'

The twelve disciples went about with him and many women cared for them and supplied their wants. There was Mary that was called the Magdalene from whom seven demons had gone out, and Joanna the wife of Chuza who was steward to King Herod, and Susanna, and others.

Luke 8: 1-3. Mark 3: 20-21.

At one time while Jesus was in a house speaking to a crowd of people, his mother and brothers stood outside seeking an opportunity to speak with him. They told Jesus of it and he said, "And who is my mother and who are my brothers?" Then pointing to his disciples he said, "These are my mother and my brothers. For whoever will listen to, and do the will of my Father in the Spiritual Realm, the same is my brother and sister and mother."

AT another time Jesus was by the seaside and, as the crowd was so great as to press on him, he went into a boat and the people stood on the beach while he taught them many things in parables.

"A farmer went out to sow his seed and, as he scattered it, some fell by the roadside and were

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Matthew 12: 46-50; Mark 3: 31-35; Luke 8: 19-21.

Matthew 13: 1-53; Mark 4: 1-34; Luke 8: 4-18.

trodden under foot, or the birds picked them up. Some fell on rocky places, where there was not much soil or moisture. They quickly sprouted, but because their roots did not sink deep enough, the sun soon scorched them and they withered away. Other seed fell among thorns and the thorns grew and choked them. But others fell in good ground, growing and increasing and yielding fruit, some a hundred fold, some sixty fold and some thirty fold. He that has ears to hear let him profit by what he has heard."

Later in the day when he was alone with his disciples and a few friends, they asked him why he taught in parables. His reply was, "You are ready to understand and appreciate the mysteries of the Spiritual Realm, but many are not yet ready. Whoever has a disposition to learn, is ready for a further revelation and it will come in abundance; but they who understand little and have no disposition to learn, are easily confused and they lose the little they have.

"That is why I speak in parables, so that all may see and hear. Those that are ready will profit, but those that are not ready will see but not perceive, will hear but not appreciate. You are to be congratulated that you have eyes that see and ears that hear, for many prophets and good men of old have earnestly desired to see and to hear the things that you are now seeing and hearing, but were disappointed."

One of the disciples asked him to explain the parable of the sower to them. Jesus said, "Do you not understand even this parable? How will you understand others? Listen, and I will explain this one.

"When one hears the Good News of the Spiritual Realm, but does not understand and value it, then the wicked one comes in and snatches away the seed-thought that has been sown in his hard heart. This is the seed that falls by the wayside.

"Some hear the Good News with joy, but it does not sink very deep into their stony hearts. It endures for a time, but when persecution and testing come because of it, they quickly falter. This is the seed that falls on rocky places.

"Then there are those that hear the Good News and welcome it after a fashion; but the natural cares of life, the deceitfulness of riches, the desire for other things, all come in to crowd it out. This is the seed that falls among thorns.

"But the seed falls in good ground when they that hear the Good News appreciate it and accept it in good and humble hearts, and who hold it firmly and patiently until it brings forth fruit in their lives."

THEN Jesus told them another parable. "The Spiritual Realm is like a man that sowed good seed in his fields, but while he slept his enemy came and sowed darnel among the wheat and then disappeared. When the wheat was grown the darnel appeared also. The servants came to the farmer and asked, "Did you not sow good seed? Where did this darnel come from?" He answered, "It must have been an enemy that did it." The servants asked if he wanted them to pull up the darnel, but the farmer replied, "No, I am afraid that you will pull up the wheat also, let both grow until the harvest. Then you must first separate out the darnel and burn it and afterward gather the wheat into the granary."

"The Spiritual Realm is like a grain field. The farmer scatters the seed on the earth and then goes to rest, but night and day the seed germinates and grows without his help. Nature brings forth the growth,—first the blade, then the blossom and then the seed; but when the grain is ripe then the farmer uses the sickle, because the harvest is ready."

"The Spiritual Realm is like a grain of mustard seed which a man planted in his field. It is, as you know, the smallest of seeds, but when it is grown, it is larger than a shrub, as big as a tree, and the birds of the air rest in its shelter."

Luke 13: 18-21.

"The Spiritual Realm is like a little cake of yeast which a woman puts in a great mass of dough and the whole is leavened. The Spiritual Realm is like a treasure hid in a field. The man that finds it goes and sells all that he has to buy the field. The Spiritual Realm is like a merchant seeking beautiful pearls. When he finds a perfect gem, he sells all he has to buy it.

"The Spiritual Realm is like a drag net that is cast into the sea. When it is filled men draw it to the beach and save the good, and the bad are thrown away. So shall it be at the end of the age. The angels will separate the evil from the good. There will be weeping and vain regrets, but the evil will be utterly destroyed."

Jesus continued to speak in parables to the multitudes that followed him, and then when he was alone with his disciples he would explain them. The one about the good seed he explained as follows. "The one who sows the good seed is the Son of Man. The field is the world. The good seed are those who have been vitalized by love and re-born as children of the Spiritual Realm. The darnel are the children of evil and the enemy that sowed it is the devil.

"The harvest is the end of the age and the reapers are angels. Just as the darnel is separated out and burnt, so the evil will be destroyed at the end of the age. The Son of man shall send his angels and they shall separate out everything that causes stumbling and those that live wickedly. There will be weeping and vain regrets, but they will be utterly destroyed. Then will the righteous shine forth in the Spiritual Realm as the sun. He that has ears to hear let him ponder these things.

Jesus asked them if they had understood all that he had told them about the Spiritual Realm and they answered that they had. Then he said to them, "You are now going forth to teach others about this Spiritual Realm. If you are wise you will select from your store of wisdom the vital things, whether they be new or old."

ONE evening he proposed to his disciples that they take a boat and go over to the other side. So they launched a boat and setting sail left the multitude. Jesus was very tired and fell asleep on a cushion in the stern of the boat.

They had not gone very far, when a great storm of wind arose and the waves beat into the boat, until it was in danger of sinking. Then the disciples in alarm woke Jesus and said, "Master, wake up! We are perishing." Jesus awoke and said to them, "Oh, you of little faith!"

Then he rebuked the winds and the raging waves, saying, "Peace, be still!" And the wind ceased and there was a great calm. Turning to the disciples he said, "Why were you afraid? Have you still no faith?" But the men were thoroughly frightened and wonderingly said to one another, "Who is he, that even the wind and the waves obey him."

Matthew 8: 23-27; Mark 4: 35-41; Luke 8: 22-25.

WHEN they had crossed over they were in the country of the Gadarenes. They had not gone far when they were met by a maniac. He was very violent and no one was strong enough to hold him. Even fetters seemed useless, for he had often been bound with ropes and chains, but had as often broken loose. Men were afraid to venture on the roads in his vicinity and all the time, night and day, he was wandering about naked in the tombs and the mountains, crying out and cutting himself with stones.

When he saw Jesus from a distance he ran and worshipped him. Crouching at his feet he said, "What have I to do with you, Jesus, Son of the Most High God. Have you come to torment me before my time?" Jesus said, "Come forth, you unclean spirit." "In God's name do not torment me," shrieked the mad man. Jesus quietly asked him his name and he replied, "My name is Legion, the devils in me are so many."

Matthew 8: 28-34; Mark 5: 1-20; Luke 8: 26-39.

Then he urged Jesus not to send the devils too far away and, as there was a great herd of swine feeding near by, he asked that they might enter them. Jesus gave them permission and immediately they came out of the man and entered the swine, which rushed down the mountain side and plunged into the sea and were drowned.

The men who were watching the swine fled to a neighboring town and told what had happened. The townspeople came to see for themselves and found the man who had been a raving maniac sitting by Jesus, clothed and in his right mind. Those that had seen what had happened told all about it to those that had just come. The Gadarenes were alarmed and all asked Jesus to leave their region, and so Jesus and his disciples returned to their boat. Just as they were pushing off the man who had been cured, urged Jesus to let him go with him; but Jesus was unwilling and told him to return to his own home and friends and show them what great things Sovereign Love had done, and how mercy had been shown toward him. So the man went away and told in all Decapolis what great things Jesus had done for him.

WHEN Jesus had crossed over and come into his own country again a great multitude welcomed him, for they had been waiting for his return.

One of the officers of the synagogue named Jairus came up to Jesus and prostrated himself at his feet. With very earnest entreaties he urged Jesus to come and lay his hands on his little daughter, who lay at the point of death. Jesus with his disciples went with the man, and a great multitude followed.

While they were moving along a woman who had a hemorrhage came up behind him and touched the border of his garment. She had suffered for twelve years, had consulted many physicians,

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Matthew 9: 18-26; Mark 5: 21-43; Luke 8: 40-56.

and spent all that she had, but with no improvement. Having heard the things that Jesus had done, she pushed her way into the crowd about Jesus, saying to herself, "If I can only touch the border of his garment, I shall be healed."

Immediately the issue of blood ceased and she knew that she was healed. Jesus was conscious that some one had touched him and asked who it was. Peter said, "Master, you can see the crowd. It is impossible to tell who touched you." Jesus said, "Someone has touched me for I am conscious that vitality has gone from me."

When the woman saw that she could not remain unnoticed, she came forward trembling and, falling at Jesus' feet, she told all the people for what cause she had touched him and how she had been immediately healed. Jesus said to her, "Daughter, it is your faith that has made you whole. You may go now, in peace."

While he was speaking a messenger from the house of Jairus met them and reported that the little girl had died and that there was no need of troubling the Master any more. Jesus overheard the message and said to Jairus, "Have no fear. If you keep your faith, she will live."

When they reached the house there was a great tumult of flute players and many were weeping and wailing. Jesus said to them, "Why do you make such a tumult and weep? The child is not dead, she is only sleeping." But they ridiculed the idea, feeling sure that the child was dead.

Jesus sent them all out and permitted no one to enter, but the father and mother with Peter, James, and John. They went into the room where the child lay and Jesus took the little girl by the hand and said, "Little girl, I want you to get up." At once her spirit returned and she arose and walked about the room and Jesus told them to give her something to eat.

Everyone was filled with amazement beyond measure, but, in spite of Jesus commanding them not to talk about it, the report of it went everywhere.

AS Jesus was returning, two blind men followed him crying out, "Have mercy on us, Oh Son of David." He went into a house but still the blind men followed him.

Jesus said to them, "Do you really believe that I am able to give you sight?" "Yes, Lord, yes," they cried. Then he touched their eyes, saying, "As you have faith, so shall it be done to you." At once their eyes were opened. Jesus charged them sternly not to talk with others about it, but they went forth and spread the knowledge of it everywhere.

Returning to his native town one sabbath, he taught in the synagogue and many, hearing him, were astonished. They questioned each other, saying, "Where does this man get his wisdom and the power to do these mighty works? What does it all mean? Is he not the son of the carpenter, is not his mother Mary, whom we all know, and are not James and Joses and Judas his

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Matthew 9: 27-32.

Matthew 13: 54-58; Mark 6: 1-6.

brothers? His sisters, are they not here with us?"

The very familiarity of his surroundings caused them to stumble and because of their unbelief, he could do no mighty works among them. All he could do was to lay his hands on a few sick and heal them; and Jesus wondered at their persistent unbelief.

AS Jesus went about the country and saw the multitudes of those that were sick and unhappy and distressed, just like a flock of sheep without a shepherd, his heart was filled with pity.

He said to his disciples, "The harvest, indeed, is plenteous, but the laborers are few. You must pray the Lord of the harvest to send forth his reapers." Then taking his disciples apart, he gave them authority over demons, to cast them

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Matthew 9: 36-11: 1; Mark 6: 7-13; Luke 9: 1-6; 12: 1-12.

out, and power to heal all manner of sickness and infirmity.

He said to them: "I am going to send you forth two by two. Do not associate with foreigners, or go into the towns of Samaria, but go rather to the lost sheep of Israel. "As you go about, preach, saying, 'The Spiritual Realm is close at hand.' Heal the sick, raise the dead, cleanse the lepers, cast out demons. As you have received without pay, give as freely. Do not provide a store of gold, or silver, or copper in your purses. Do not take a handbag for your journey, do not take extra coats, or shoes, or even food, for the laborer is worthy of his support.

"When you go into a town or village, inquire for the house of some good man and make it your home until you leave the place. When you enter the home give it your benediction. If it is a worthy home, your blessing will be appreciated. If it is not a worthy home, you will be conscious that your presence is not welcome, and you must go elsewhere.

"If any one refuses to receive you, or to listen to your message, when you leave the house or the town, do not denounce them or get angry. It will be more bearable for Sodom and Gomorrah than for that place.

"Listen! I am sending you forth as sheep in the midst of wolves. You must therefore be wise and sagacious, but harmless as doves. Beware of men, especially, for they will deliver you to the Sanhedrin and scourge you in the synagogues. Yes, you will be brought before officials and even kings, for my sake, to bear witness before them and to the nations.

"At such times do not be anxious as to what or how you shall speak. Remember it is not you that speaks, but the Love Vitality of your Father that is speaking through you. Do not be fearful; it will be given you in that hour, what you shall speak. What I tell you in secret, you must speak in public, and what you hear in the ear, proclaim from the house tops. There is nothing covered that shall not be revealed, or secret that shall not be known.

"A scholar can not be more privileged than his teacher, or a servant than his master. If they have called the head of the house Beelzebub, much more quickly will they call those of his household. But do not be afraid. They can kill the body, but they can not kill the soul. Rather be in awe of him who can destroy both soul and body.

"Are not two sparrows sold for a penny? And yet not one of them can fall to the earth without the knowledge of your Father. Why, the very hairs of your hear are numbered. Do not be afraid therefore, for you are of more value than many sparrows. Every one that shall confess me before men, him will I confess before my Father who is in the Spiritual Realm. But he who denies me before men, him will I also deny before my Father.

"Do not think that I have come to send peace on the earth. I came not to send peace but a sword. I came to set a man against his father, and a daughter against her mother, and a daughter-in-law against her mother-in-law. A man's foes shall be they of his own family. He that loves father and mother more than me, is not worthy of me; and he that loves son or daughter more than me, is not worthy of me.

He that is unwilling to take up his burden and follow me, is not worthy of me. He that cherishes his life will lose it; but he that forgets his life for my sake, shall find it. He that receives you, receives me; and he that receives me receives him that sent me.

He that receives a prophet, because he is a prophet, shall receive the reward of a prophet. He that receives a good man because he is a good man, shall receive the reward of a good man. Whoever, because he is a disciple, gives even a drink of cold water to a little child, he, most certainly, will receive his reward."

When Jesus had finished speaking they went out by twos into all the villages, telling the Good News, casting out demons, anointing with oil and healing the sick.

MEANWHILE, Herod had kept John the Baptist in prison, but sent for him from time to time, to listen to his words. John's words made him very thoughtful and perplexed, but the king heard him gladly and became convinced that John was a righteous and a devout man, and consequently the king feared him.

Herod gave a feast on his birth-day to which he invited all his lords and high military officers and the chief men of Galilee. The daughter of Herodius came and danced before them and so pleased the king and them that sat at the feast with him, that he said to her, "You may ask of me what you will unto half my kingdom and I will give it to you." She went out and consulted her mother. Herodias still cherished her anger against John, because of his rebuke to the king on her account.

She said, "Ask the king for the head of John the Baptist." Quickly the daughter returned to the presence of the king and said, "Sir, I choose

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Matthew 14: 1-12; Mark 6: 14-29; Luke 9: 7-9.

that you bring to me at once the head of John the Baptist."

The king was bitterly sorry, but for his oath's sake and out of respect for those that sat at the feast with him, he could not refuse her. He sent a soldier of his guard with orders to bring the head. When it was done, it was given to the maiden and she gave it to her mother.

When his disciples heard of it they took away the dead body and laid it in a tomb and then they went and told Jesus.

THE twelve began to return and to tell Jesus all the things they had taught and done. There were many coming and going and they hardly had time to eat, so Jesus said to them, "Come away with me to the desert where we can be alone and you can rest." So they withdrew in a boat to the other side of the sea to a desert place.

Matthew 14: 13-23; Mark 6: 30-46; Luke 9: 10-17; John 6: 1-15.

When the multitude learned of their whereabouts they followed on foot out of all the towns. When Jesus saw them coming, he had pity for them, because they seemed so friendless, like sheep without a shepherd, and there were many sick among them. He welcomed them all and talked with them about the Spiritual Realm, and such as were sick he healed.

He said to them, "Come unto me all you that labor and are heavy laden and I will refresh you. Take my yoke upon you and learn of me, for I am gentle and humble of heart, and you shall find rest unto your souls, for my yoke is easy and my burden is light."

When evening drew near his disciples said to him, "This is a desert place and the day is far spent. Send the people away that they may go into the villages round about and get something to eat and lodging for the night."

But Jesus said to them, "There is no need for them to go away. You can give them something

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Matthew 11: 28-30.

to eat." Turning to Philip, to test him, for he himself knew what he would do, he said, "Where shall we buy bread so that all of these may eat?" Philip answered, "Fifty dollars worth of bread would not be enough to give each one a taste." Jesus asked them how many loaves they had. Andrew replied, "There is a lad here that has five barley loaves and two fish, but what is that among so many?"

Jesus said, "Ask the people to sit down in groups."

The place was a grassy hillside and they arranged themselves in companies and ranks of about fifty or a hundred, to the number of about five thousand. Jesus took the loaves and the fish and looking up offered a blessing on the food and then divided it into portions and gave it to the disciples and they passed it to the groups. They all ate and were satisfied and, of the food that was left over and the broken pieces, they gathered up twelve baskets.

When the multitude began to realize what a marvel this was, they said, "This is truly the prophet that was to come." Jesus seeing that they had it in their hearts to take him by force and make him their king, persuaded his disciples to take a boat and return to Bethsaida. After they were gone he sent the multitude away, and he, himself, went up into the mountains alone to pray.

THE disciples were well out on the sea and the night had settled down. A contrary wind had sprung up so that they were tossed about and distressed at their rowing. Jesus knew that they must be weary and in danger and so he came to them, walking on the water. The disciples saw him approaching the boat and at first thought it was a ghost, and were very much alarmed and cried out. But Jesus spoke to them, saying, "Do not be afraid. It is I, have courage."

Matthew 14: 24-36; Mark 6: 47-56; John 6: 16-21.

Peter said, "Lord, if it is truly you, let me come to you on the water." Jesus told him to come, and Peter went down from the boat and started to walk toward Jesus. But seeing the boisterous waves and the wind, he became afraid and began to sink, crying out, "Lord, save me." Jesus at once reached out his hand and held him up, saying, "How little you trust me. Why did you doubt?" Then they received them into the boat and at once the wind died down and in a little while they came to where they were going. While they were still in the boat they worshipped him, saying, "It is true, you must be the Son of God." And yet they did not understand the full significance of it all—his power to supply unlimited food, his ability to dominate the powers of nature. It seemed as though even their hearts were hardened.

They landed on the shores of Gennesaret and were quickly recognized. Word was sent to all the region about and a crowd soon gathered, bringing the sick on beds, anxious to be healed, to touch even the border of his garment; and as many as did so were immediately healed.

ON the morrow the crowd still waited about on the other side of the sea for Jesus to appear. They knew that the disciples had gone away alone in one of the only two boats that were available and one of them was still there.

After a time they became convinced that Jesus had gone and, other boats from Tiberias having come in, they embarked also for the other side, seeking Jesus. When they found him they asked him how he came across.

Jesus replied to them, saying, "Listen to me. You seek me not because you have seen miracles and understand their significance, but because you ate of the food when you were hungry and were satisfied. You work hard for the food that perishes. You ought to work just as hard for that

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John 6: 22-71.

which sustains the timeless Life, which the Son of man can give you, for the Father, even Sovereign Love, has empowered him to do it."

"What must we do," they asked, "that we too can do the works of God?" Jesus replied, "You should first understand in what the work of Sovereign Love consists. This is the work of Sovereign Love, that you believe and trust him whom he has sent, and are obedient to him."

The crowd said: "Show us some proof that you really are sent from God. Do some great miracle that we may see and be convinced. When our Fathers were in the wilderness they had proof. Manna was sent to them out of the sky and they ate it for years."

Jesus said to them: "Oh, listen to what I tell you. Moses did not give you spiritual food, it is my Father that gives you the true bread that comes from the Spiritual Realm. The bread of Love is that which comes out of the Spiritual Realm and gives a higher Life to the world."

They said, "Lord, give us that kind of bread for evermore." Jesus said: "I am this bread of the higher Life. He that comes to me shall never hunger and he that trusts me shall never thirst. But I have already told you, that although you have seen me, you do not trust me. All that the Father gives to me will respond to me, and him that comes to me I will never desert.

"For I am come from the Spiritual Realm, not to do my own will, but to do the will of him that sent me. This is the will of him that sent me, that of all that he has given me, I should not lose a single one, but should vitalize them for the last day. It is the will of my Father that every one that sees the Son and believes in him and is trustfully obedient to his teachings, shall have the timeless Life and I will vitalize him for the last day."

When Jesus said, 'I am come from the Spiritual Realm,' the Jews objected. They said, "This is Jesus, the son of Joseph, whose father and mother we know. How can he claim to come down from heaven?" Jesus said to them: "What is the use of murmuring among yourselves. It is written in the Prophets, *'They shall all be taught of God.'* No one comes to me of himself. He can only come when the Father that sent me draws him and then I will vitalize him for the last day.

Every one that feels the drawing of the Father and responds to it, comes to me. Not that any one has actually seen the Father, except he that has come from Sovereign Love, he only has seen the Father. I want to emphasize this, he that believes and is trustfully obedient has the timeless Life, and I am the bread of that Life.

Your fathers ate manna in the wilderness and are dead. The bread, about which I am telling you, that comes from the Spiritual Realm, is such that, if a man partakes of it, he shall never cease living. I am that living bread that comes from the Spiritual Realm. The sacrifice of my mortal body, which I am giving for the vitalization of the world, is the bread that I will give."

THE Jews disputed with one another about his words. "How can this man give us his flesh to eat," they said. Jesus repeated his words still more emphatically, "Except you eat the flesh of the Son of man and drink his blood you can not have Life in yourselves. He that eats my flesh and drinks my blood has the timeless Life and I will vitalize him for that last day. For my mortal body is the true bread and my blood is the true drink. He that eats my body and drinks my blood abides in me and I abide in him. As the living Father sent me and as I Live because of him, so he that eats me, he shall Live also because of me.

This is the bread that comes from the Spiritual Realm. Those of old, that ate the manna, died; but those that eat this bread shall never die."

These things were said in the synagogue at Capernaum. After hearing this talk many of his followers felt that it was too unnatural to be reasonable or to be accepted.

Jesus knew that even his disciples were discussing it and so he said to them, "Do these words of mine trouble you? How different it would be if you could see the Son of man ascending to where he was before. Let me explain my meaning to you. You will remember that I told you that the reason I taught in parables was, that my words might be a separating test between those who wanted to believe and those whose ears were deadened and whose hearts were hardened.

"It is vitality that gives life; the natural flesh can not give it. The vital force of the Spiritual Realm is Love and the words of love that I speak to you, they are vitality, they are Life. I am the incarnation of the Father's Love Thought; he that gratefully and trustfully receives me is eating my body and drinking my blood. The Love Thought will abide in him and will be the vitalizing principle and the nourishment of a higher Life—his Life in the Spiritual Realm."

Jesus knew all the time who believed in him and who would betray him and so he repeated his words again: "But no man comes to me unless he is lead to do so by the Father and Love Vitality."

AFTER this, many of his disciples went away and followed him no more. Jesus said to the twelve, "Will you, also, leave me?" Peter answered, "Lord, to whom can we go? You alone have the words of Eternal Life. We believe, we are certain, that you are the Divine One of God."

Jesus replied, "Have I not chosen you, the twelve, and one of you even, will prove to be a devil." (He referred to Judas, the son of Simon Iscariot, who was one of the twelve and who afterward betrayed him.)

SOME of the Pharisees that had come from Jerusalem observed that some of the disciples of Jesus ate their food with unwashed hands. This was in direct violation of the ceremonial law of the Jews, for they hold in accordance with ancient traditions, that before eating,

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Matthew 15: 1-20; Mark 7: 1-23.

the hands must be carefully cleansed. There are many other rules in regard to cleanliness, such as the necessity of bathing after returning from the market, rinsing all cups, jugs, and basins.

The Pharisees and the scribes asked Jesus, therefore, why it was that his disciples did not observe these traditions of the ancients. Jesus replied: "Why do you transgress the commandments of Sovereign Love, in trying to live up to these traditions? It was such hypocritical conduct that Isaiah rebuked, when he wrote,

'This people honor me with their lips,
But their hearts are far from me.
In vain do they worship me, when they teach
as divine,
The commandments of men.'

"Moses said, *'Honor thy father and mother,'* and *'He that speaketh evil of father and mother must be put to death.'* But you have a traditional custom, that if a son devotes to the synagogue his property or income with which he should right-fully support his father and mother, and then say to them, 'My property is all given to the Lord,' he is legally relieved from all responsibility for their further support. By this custom you certainly reject the commandment of Sovereign Love, that you may keep your tradition. This is only one instance of many."

THEN turning to the multitude that was standing by, he said, "Listen to this for I want you to understand it clearly. These Pharisees object to our eating with unwashed hands because of the defilement. It is not that which goes into a man's mouth that defiles him, but that which comes out."

The disciples came to him privately and asked if he knew that the Pharisees were seriously offended? He answered them by saying, "Every plant that my Father in the Spiritual Realm does not plant shall be rooted up. Pay no attention to them. They are blind guides and you know that if the blind try to guide the blind, they both fall into the gutter."

After they were alone in the house, Peter asked him to explain the parable to them. Jesus said to them, sadly, "Are you, too, without penetration? That which goes into a man's mouth does not go into his soul, but goes into the stomach and goes out through the intestines." From this they inferred that Jesus held that there was no such thing as food that was ceremonially unclean.

Jesus continued, "That which comes out of a man, is what defiles him. Evil thoughts, sexual vice, theft, murder, adultery, coveting, cruelty, deceit, licentiousness, envy, slander, pride, reckless folly,—all these wicked things come from within a man's heart and they are the things that really defile him."

CHAPTER SIX.

Premonitions of the Crisis.

JESUS then left that part of the country and went to the north, toward the borders of Tyre and Sidon.

He went into a house and tried to remain unknown, but was not successful. It was not long before a Canaanitish woman came crying out and begging him to have mercy on her. "Oh Lord, Son of David," she cried, "My daughter is possessed of a devil. Come and heal her." At first Jesus paid no attention to her, but as she continued to cry out, his disciples asked him to send her away. Jesus said to them, "Yes, I know that my mission is to the lost sheep of the house of Israel, but——"

Matthew 15: 21-28; Mark 7: 24-30.

The woman kneeled at his feet and worshipped him, saying, "Lord, please help me." Still Jesus hesitated, the race feeling was strong, even in him, and he said, "It is hardly proper to take the children's food and give it to foreigners." "Yes, Lord," she said, "but even dogs are permitted to eat the crumbs that fall from their master's table."

"Oh woman, great is your faith. Because of your reply, it shall be done as you wish. You may go now, for the devil is gone out of your daughter." She returned at once to her home and found the child lying on a bed and healed.

Jesus did not stay long in the North, but soon returned to the neighborhood of the sea of Galilee and went up into the mountains. There the multitude followed him, bringing the lame, the blind, the dumb and diseased and, laying them at his feet, begged him to heal them. Jesus did so, and the crowds were amazed at his power and glorified the God of Israel.

Matthew 15: 29-31; Mark 7: 31-37.

Among those that were brought was one who was deaf and had an impediment in his speech. Jesus was urged to lay his hands on him; so he took him one side where they would be alone. He placed his finger in the man's ear, moistened his tongue with saliva and, looking up to the sky, he sighed and said, "Be open." At once the man's tongue was free and his ears were open and he could speak plainly.

He told the people not to talk about it, but the more he urged them, the more they published it abroad. They said, "Every thing that he undertakes he does well. He makes even the deaf to hear and the dumb to speak."

JESUS staid in the mountains some days, and one day he said to his disciples, "Some of these people have been here three days and have had nothing to eat. Some of them have come a long distance and if I send them away empty

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Matthew 15: 32-38; Mark 8: 1-9.

they will faint by the way. I am very sorry for them. What shall we do?"

The disciples said, "There is no place up here in the mountains that we can buy bread enough to satisfy them all." Jesus asked them, "How many loaves have you?" They replied, "We have only seven loaves and a few small fish." Then Jesus told the multitude to be seated on the ground. He took the bread and the fish and, after giving thanks, he broke them into portions and gave to his disciples, who in turn passed them to the people.

They all ate and were satisfied, and they took up of the fragments that remained, seven baskets. Those that partook were about four thousand, counting men, women and children. Then he sent the people away and he and his disciples came down from the mountains and, entering a boat, crossed over into Dalmanutha.

Matthew 15: 39-16: 12; Mark 8: 10-21.

THE Pharisees and the Sadducees came to him there and tried to entangle him with questions and temptations. They repeatedly asked him to show them some sign from heaven. Jesus was deeply troubled in spirit because of their attitude toward him. He exclaimed, "Oh, why does this evil generation so persistently seek for a sign? But no sign can be given them, except the warning of the prophet Jonah." Then Jesus and his disciples, in order to get away, again took a boat and crossed over to the other side.

In their haste to get away, they forgot to take bread and when Jesus, whose mind was still on the antagonism of the Pharisees, warned them to beware of the leaven of the Pharisees and the Sadducees, they thought it was because they had taken no bread. Jesus understanding their thoughts, said to them, "How little you trust me! Why do you worry about bread? Do you not remember my feeding the five thousand with only five loaves and how much was left over?

Have you forgotten the seven loaves and the four thousand people and how many baskets were left over? Do you not see the significance of it? Are your hearts hardened and your eyes heavy and your ears dull?" Then they understood that he was not speaking about yeast for bread, but about the influence of the Pharisees and the Sadducees.

LATER they came to Bethsaida and a blind man was brought to him to be cured. Jesus took the blind man by the hand and led him out of the village. Then he moistened his fingers with saliva and touched his eyes, asking him if he could see anything. The blind man looked up and said, "I seem to see men, but they look like trees that are walking." Then Jesus touched his eyes again and the man looked about steadily and seeing all things clearly, knew that

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Mark 8: 22-26.

his sight was restored. Jesus told him not to go back to the village, but to return directly home and to say nothing about it. Then he sent him away.

AT one time Jesus was in Caesarea Philippi and he asked his disciples the question, "Who do men say that I, the Son of man am?" They replied that some said that he was John the Baptist, some said Elijah, others Jeremiah, or one of the prophets.

Jesus said, "But who do you think that I am?"

Peter said, "You are the Messiah, the Son of the Living God." Jesus said to him: "You are a fortunate man, Peter, for you have not discerned this by your human faculties, but my Father who is in the Spiritual Realm, he has revealed it to you. Peter, your name means 'rock' and on this foundation, this discerning faith, will I build

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Matthew 16: 13-20; Mark 8: 27-30; Luke 9: 18-21.

my brotherhood, and nothing shall prevail against it." Then he urged his disciples not to argue about the nature of his personality with any one, but to let it remain a matter of discerning faith.

FROM this time on Jesus began to talk with his disciples about his coming journey to Jerusalem and about the things that he must suffer at the hands of the elders and the chief priests and the scribes. He told them that he would be put to death, but that he would reappear on the third day.

Peter reproved him for this, saying, "God, forbid! This must not happen to you Master." Jesus turned on him, and said, "Stop, Peter. You are not speaking now in the spirit of Love, but after the ways of men. It will be hard enough to bear; you must not make it harder."

Matthew 16: 21-28; Mark 8: 31-9: 1; Luke 9: 22-27.

Then turning to the disciples and the crowd that stood near, he said, "Whoever wishes to follow me, must expect hard things, but must be willing to deny himself, and daily take up his burden. You may ask, what profit is it to a man, if he gain the whole world and lose his life? Or, what will a man give in exchange for his life? I tell you that whoever cherishes this life will lose a higher Life and whoever is willing to lose this life for Love's sake, will find a higher Life of the soul. Whoever is ashamed of me and of my teachings in this faithless and sinful generation, of him will the Son of man be ashamed when he comes in the glory of the Father with his angels. I tell you most earnestly, the time is near! There are some of you standing here, who before they die, will see the Spiritual Realm coming with power."

A week after this Jesus took Peter and James and John and went up into the mountains where they would be alone, to pray. As he was praying his whole appearance was changed. His face shone like the sun and even his garments became white and dazzling. In a vision of glory, there appeared to be two men, like Moses and Elijah, talking with him about his coming death at Jerusalem.

Peter and the others had become very sleepy while Jesus was praying, but when the splendor of the transfiguration appeared, they became fully awake and saw his glory and the two who were talking with him. As the two figures began to disappear, Peter, hardly knowing what he was saying, said to Jesus, "Master, we are thankful to you that we are here to have seen this. Let us build three shelters where you can stay for a little, one for you, one for Moses, and one for Elijah."

Matthew 17: 1-13; Mark 9: 2-13; Luke 9: 28-36.

Even while he was speaking a bright cloud settled down over them and they became alarmed. Then out of the cloud came a voice which said, "This is my beloved Son, my chosen One. Listen to him." The cloud and the voice had so filled them with awe that they fell on their faces thoroughly frightened. Jesus touched them, saying, "Rise up, do not be afraid." Looking up they saw that the cloud had vanished and they were alone with Jesus.

On the way down the mountain Jesus told them not to tell others about the vision until the Son of man should reappear after his death. The whole occurrence seemed so mysterious that for a long time they said nothing about it to anyone, but among themselves they continually questioned what Jesus could really mean when he said that he would reappear after death.

They asked Jesus what the scribes mean when they say that Elijah must first come. Jesus said, "Elijah does come first and restores all things and, what is more, he already has come and they have done to him what they pleased, as it was written. But what is written about the Son of man? Is it not this? that he is to endure much suffering and be set aside?" Then the disciples fully understood that Jesus referred to John the Baptist.

WHEN they had come down to rejoin the other disciples, they saw a great crowd surrounding them. As soon as they were noticed, the crowd came to meet Jesus and one man ran and kneeled at his feet. He said: "Master, I have brought my only son to you. He is an epileptic and he suffers awfully. A spirit takes him and he goes into convulsions, bruising himself and nashing his teeth. These convulsions keep returning. Sometimes he falls into the fire and often into the water and he is fast wearing himself out. I begged your disciples to heal him,

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Matthew 17: 14-20; Mark 9: 14-29; Luke 9: 37-43.

but they were unable to do so. Oh Master, have mercy on him!"

Jesus said, "Oh, how little faith you have, how slow to learn! How long must I bear with you? Yes, bring the lad to me." As he came near, the boy fell in a convulsion, rolling about and foaming at the mouth. Jesus asked the father how long the boy had been in this condition. The father replied, "He has been this way from a child. If you can do anything, have mercy on us and help us."

Jesus said, "It all depends on you. All things are possible to him who believes and trusts." The father cried out, "I do believe! Keep me from doubting." Then Jesus rebuked the unclean spirit, commanding it to come out of the boy and never return.

The child cried out and snatched at himself and then fell down as though he were dead. Most of those who saw him said that he was dead, but Jesus took him by the hand and he stood up completely cured. Every one was astonished at the power that could do so wonderful a deed.

Later on when they were alone, the disciples asked Jesus, why it was that they had not been able to effect a cure. Jesus replied, "This lack of power can only be remedied by prayer."

WHILE they were still there, Jesus referred again to the fact that he was soon to be delivered into the hands of men and reappear on the third day, but still they did not grasp the meaning. It seemed to be hidden from them and they were afraid to ask for an explanation.

When they had returned to Capernaum, the tax collector came to Peter and asked, "Is not your teacher liable for the customary tax?" Peter said he was and went into the house to get it. Before he could speak, Jesus said to him, "Peter, from whom do you think that the kings of the

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Matthew 17: 22-23; Mark 9: 30-32; Luke 9: 43-45.
Matthew 17: 24-27.

earth receive tribute? Is it from their own sons or from strangers?" Peter replied that it was, of course, from strangers.

"Then," said Jesus, "We are free because we are sons. But lest there be a dispute, go down to the shore and throw out a hook and look into the mouth of the first fish that you catch. You will find a coin there. Give it to the tax collector, it will be enough for us both."

ONE time when they were walking along the road the disciples disputed as to who among them was the most important one. Later in the day when they were in a house together, Jesus asked them what it was that they were discussing on the way. They were ashamed to reply, but Jesus could read their thoughts and said to them, "You were discussing who among you was the greatest. Let me tell you who is greatest in the Spiritual Realm, that is more important.

Matthew 18; Mark 9: 33-50; Luke 9: 46-50.

"If any man would be first, he must be least of all and servant of all." Calling a little child, he stood him by his side and said to his disciples: "Except you change and become as little children, you can never enter the Spiritual Realm." Putting his arms about the child he continued, "Whoever humbles himself and becomes as this little child, he is greatest in the Spiritual Realm. Whoever shall welcome one such little one in a spirit of love, welcomes me, and whoever welcomes me, welcomes him that sent me.

"Moreover, whoever is a hindrance in the path of one of these little ones that is trusting in me, it were better for him that a great millstone were hanged about his neck and he were thrown into the sea. See that you do not despise one of these little ones, for in the Spiritual Realm their angels always have access to the presence of my Father, and it is not his purpose that one of these little ones should perish."

John said to him, "Master, today we saw one casting out devils in your name and we forbad him doing so, because he did not follow us." Jesus said, "You should not have stopped him, for no one can do mighty works in my name and quickly speak evil of me. He that is not against us, is for us and whoever shall give a cup of cold water, or do the smallest kindness in my name, he shall never miss his reward."

Peter said to him, "Master, if my brother sin against me, how often shall I forgive him? Shall I forgive him seven times?" Jesus replied: "Do not limit forgiveness to seven times, nor to seventy times seven. If your brother offend you, go to him privately and show him his fault. If he will listen to you, you have gained a brother.

"The Spiritual Realm is like a king, who would make a settlement with his agents. One came to him who owed him ten million dollars and who frankly admitted that he could not pay it. The king, therefore commanded that he be sold, himself and his family, and that all that he had be confiscated. The agent prostrated himself and begged, saying, 'Lord, have patience with me and I will pay it all.' The king was moved with pity and not only released him, but forgave him the debt.

"The agent went out and found one of his own servants who owed him twenty five dollars. He took him roughly by the throat and said, 'You must pay my debt.' The servant fell down and in his turn, begged for time, saying, 'Have patience and I will pay it all.' The agent would not listen to him, but had the servant put into prison, until the debt was paid.

"Some of his fellow agents seeing what was going on, reported it to the king. Then the king recalled his agent and said to him, 'You scoundrel! I forgave you all your debt because you asked it. Should you not have had mercy on your own servant, even as I have had mercy on you?' Then the king was angry and delivered him over to the tortures until he should have paid all the debt.

"In the same way, my Father in the Spiritual Realm shall do to you, if you do not forgive, from your heart, every one his brother."

THE Jews in Judea were threatening to kill Jesus, but he still continued to go about Galilee. As the Feast of Tabernacles approached, his brothers suggested that he go into Judea and give his disciples there an opportunity of witnessing some miracles. "For," they said, "no man, who wants to be publicly recognized, keeps his works secret. "If this is your mission, show yourself to the world." It was very evident that his brothers had not yet understood him.

Jesus replied to them, "It is not yet time for me to go, but you can go at any time. The world does not hate you, but it does hate me, because I denounce its evil ways. Go when you please, but I cannot go until I think the proper time has

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John 7: 1-21.

come." After his brothers had gone, Jesus remained in Galilee a few days and went up to the Feast secretly.

The Jews expected that he would appear and were on the watch for him, and many questions were asked as to his whereabouts. There was much discussion among the multitude concerning him. Some said, "He is a good man." Others said, "No, he is leading the people astray." But no one spoke openly about him for fear of the Jews.

In the midst of the Feast, Jesus appeared teaching in the temple. They marvelled at his word, saying, "How does this uneducated man know so much?" Jesus replied: "My teaching is not mine, but his that sent me. If any one makes up his mind to do the will of Sovereign Love, he will know whether the teaching is from him or whether I am speaking out of my own mind.

"The one who teaches the things that he himself originates, is seeking his own glory; but he who is honestly seeking the glory of Sovereign

Love, must himself be sincere, and then that which he teaches will be the truth.

"Did not Moses give you the Law? And yet none of you live up to it, or you would not seek to kill me."

Some one in the crowd cried out, "You must be crazy, who is seeking to kill you?"

SOME one else said, "Surely this is the man they are seeking to kill and yet he speaks openly and they say nothing to him. Can it be possible that the rulers after all believe that he is the Messiah?" Another said, "No, that is impossible, for we know this man and where he comes from, but when the Messiah comes, no one will know from whence he appeared."

Jesus cried out in the temple: "You know me and you know from whence I come, do you? But do you know that I have not come of myself? Do you know that the One that sent me is the

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John 7: 25-52.

highest Reality. You do not know him, but I know him, because he sent me and I am come from him."

But there were many in the multitude who believed in Jesus and they said, "When the Messiah comes will he do more than this man is able to do?"

The Pharisees heard these murmurings and they redoubled their efforts to get Jesus out of the way. They and the chief priests sent officers to arrest him, but no one actually laid hands on him for his hour was not yet come.

To them Jesus said, "I am with you only a little while and then I go to him that sent me. You will seek me and will not find me, for where I am you can not come." The Jews said among themselves, "Where will he go that we can not find him? Will he go to the Hebrews that are dispersed among the Greeks, or will he go to teach the Greeks themselves? What does he mean, when he says, 'You will seek me and will not find me, for where I am you can not come?' "

ON the last day of the Feast, and that was the great day, Jesus stood forth and said, "If any man is thirsty, let him come to me and drink. The scriptures speak truly when they say, *'Rivers of living water shall well up in him who believes and trusts in me.'*" The full significance of this saying was not apparent at the time, for Jesus was speaking of the Love Vitality that they who believed in him were to receive after his ascension.

Some of those who heard him speak said, "This is surely the prophet that is to come." Others said, "No, he is himself the Messiah." Still others said, "Impossible. This man is from Galilee and the scriptures say that the Messiah is to come from Bethlehem, because he is to be descended from David, and Bethlehem is David's native town."

Thus the dispute and division of sentiment went on, but no one was willing actually to lay hands on him. The officers therefore returned to the chief priests and Pharisees without Jesus.

When questioned as to why they had not brought him they said, "No man ever spoke as he speaks." The Pharisees said, "What, are you also bewitched? Don't you know that none of the educated men and men of authority believe in him? As for the multitude, they know nothing about the law, and are damned anyway."

Nicodemus, the member of the Sanhedrin who had come to Jesus by night, then spoke up, "Does our Law judge a man before a charge is brought against him and before he has been given an opportunity to defend himself?" The others replied, "Are you also from Galilee? If you make search you will know that no prophet ever came, or ever will come, out of Galilee."

THE day being over, everyone returned to his home, and Jesus went to the Mount of Olives. Early the next morning he was at the temple again and the people thronged about him as he took a seat and began to talk with them.

John 7: 53; 8: 1-11.

While he was here the scribes and the Pharisees brought to him a woman who had been taken in adultery. They said to him, "According to the Law which Moses has commanded, this woman should be stoned to death. What do you say about her?" They did it, of course, hoping to find in his reply, some ground upon which they could base charges against him.

At first Jesus did not reply, but stooping down, he wrote with his finger on the ground. They continued to question him and finally he stood up and said to them, "Let him who is sinless among you cast the first stone." Then again he stooped down and continued to write on the ground. When they heard his reply, one by one, they went out, from the eldest to the youngest.

Jesus then stood up and said, "Woman, where are they? Did no one condemn you?" She replied, "No one, Sir." Jesus said to her," Neither will I condemn you. Go away now, but do not sin any more."

AFTER this Jesus resumed his teaching. He said, "I am the Light of the world. He that follows me will not walk in darkness, but will have in him the Light of Life."

The Pharisees said to him, "You are certainly bearing witness to yourself now, and of course it can carry no weight." Jesus said: "Even if I am bearing witness to myself, my testimony may be true. I know from whence I come and where I am going, neither of which you know. You are always judging by appearances; I judge no man in that way. When I judge, my judgment is sound, because I am not alone; the Father who sent me is with me. It is written that the witness of two men is final. I bear witness and my Father who sent me bears witness."

They said to him, "Where is your Father?" Jesus said, "You do not understand me or my Father. If you knew me, you would know my Father also. I am going away soon and where I go you can not follow, but the time will come

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John 8: 12-30.

when you will seek me vainly and will die in your sins."

The Jews questioned among themselves, "What does he mean, when he says, that he is going away and we can not follow? Will he kill himself?" Jesus continued, "The reason that I said that you will die in your sins, is this: you are from beneath, I am from above. I am not of this world; I am of a higher Spiritual Order. Unless you trustingly believe in me, you will remain in the lower life and therefore, most certainly, you will die in your sins."

They said to him, "Tell us who you really are." Jesus replied, "I am all that I have told you from the beginning. The Father who sent me is to be trusted, and the things that I hear from him, I must speak to the world. If you would only listen to me, there are many things that vitally concern you, that I would willingly tell you."

Still they did not understand his reference to the Father. Jesus continued, "When you have lifted up the Son of man, then you will know who I am. You will know that I have done nothing of myself, and have spoken only as the Father teaches me. He that sent me is with me, and he never forsakes me, because I always do the things that please him."

IN spite of the opposition, many of the Jews had come to believe in him and to these Jesus now turned, saying, "If you really wish to be my disciples, you must live close to the spirit of my teachings. If you do that, then you will have an insight into the truth, and the truth will set you free."

Some one in the crowd said to him, "We are descendants of Abraham and have never been in bondage to any one. What do you mean when you say, 'You will be set free.' " Jesus explained, "Every one that commits sin is a slave. The slave has no permanent right in the master's house,

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John 8: 31-59.

but the master's son has; and, if the Son gives you your freedom, you will be actually free.

"I know that you are descendants of Abraham and yet some among you are seeking opportunity to kill me, and my teachings can make almost no headway among you. I speak only the things that I learn from my Father and you do the things that you learn from your father." They said, "Abraham is our father." "If you are truly Abraham's children," said Jesus, "you would do as Abraham would do. But now you seek to kill me, who have told you the truth, which I heard from Sovereign Love. Abraham would never have done that. No, you are doing the deeds of your father."

They said, "We are not illegitimate children, God is our Father." "If Sovereign Love were your Father," said Jesus, "you would love me, for I am come from him. I did not come of myself; Sovereign Love has sent me. Why can you not understand my teachings? Is it because you can not hear my words? No, you are children of your father, the devil, and you will naturally do the things that he desires. He was a murderer from the beginning. He does not stick to the truth, because there is no truth in him. When one speaks a lie, he speaks of that which is his own, for his father was a liar and the father of lies.

"Has any one ever convicted me of sin? Then if I speak the truth, why do you not believe me? I will tell you the reason. The reason is that you are not influenced by Love. He that is sensitive to Love will appreciate the words of Sovereign Love."

One of the Jews said, "We were very near the truth when we said that you were a Samaritan and crazy." Jesus said, "No, I am not insane, I honor the Father, but you are dishonoring me. I do not care for my own glory; there is One who cares for me, let him be the judge. But I want to tell you most earnestly, that if a man would live in harmony with the spirit of my teachings, he would never know death."

The Jews said, "Now we know that you are crazy. Abraham died and the prophets are long since dead, and yet you say, 'If a man keep my word, he will never die.' Are you greater than our father Abraham, that is dead? And the prophets that are dead? Who are you any way?"

Jesus said, "If I praise myself, my glory will amount to nothing. It is my Father that glorifies me. You say that he is your God, but I tell you that you have never really known him. I know him and, if I should say that I did not know him, I should be lying, just the same as you are when you claim to know him. But I really know him and am living according to his word. Your father, Abraham, exulted in the hope of seeing my day and he did see it and rejoiced."

The Jews said, "You are not yet forty years of age, how could you have seen Abraham?" Jesus replied, "Before Abraham was born, I am. As the Father's Love Thought I was with Sovereign Love from the beginning."

Then they took up stones to stone him, but he disappeared from their sight and passed out of the temple.

CHAPTER SEVEN.

FAREWELL TO GALILEE AND PUBLIC PROCLAMATION OF MESSIAHSHIP.

AFTER the Feast of Tabernacles that Jesus had attended in October he returned to Galilee. The Feast of Dedication would come in December and the great Feast of the Passover in the following April.

As the days of his earthly life were drawing to a close, he felt an increasing longing to be in Jerusalem. He did not go there directly, but by way of northern Samaria and Peraea, the country that lay to the East of the Jordan Valley.

Hitherto he had left his followers to discern his Messiahship for themselves, but now it must be asserted openly. If he was to be finally re-

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Matthew 8: 19-22; Luke 9: 51-62; 10: 1-11.

jected he felt that it should be done publicly by the chief priests acting for the nation.

The character of his teachings had repelled the larger part of the multitudes that had flocked to him during the earlier months of his ministry. His words had indeed proven to be a test by which the thoughts of men's hearts had been revealed. They wanted a king who would restore their nation to its old time prestige. He proclaimed their nearness to a Kingdom of Love and called them to repentance. His works were mighty and his teachings were sublime, but he himself was humble and kindly and unselfish. He was not the kind of a Messiah the people wanted; and so the words of the prophet came true.

"He was dispised and rejected of men; a man of sorrow and acquainted with grief."

AT this time Jesus appointed seventy of his disciples to go out by twos into every village and town where he intended later on to come himself. He said to them, "The harvest is abundant, but the laborers are few. I want you to pray to the Lord of the harvest, that he send forth laborers into his fields.

"I send you forth as lambs into the midst of wolves, but go your different ways without fear. Carry no purse, no bag, no extra shoes even, and do not stop to gossip by the way. Whenever you go into a house, say, 'Peace be to this house.' If they welcome you, your benediction will be acceptable. If you are conscious of no response of welcome, do not remain, but go elsewhere. When you find a welcome, remain there; do not go from house to house. Eat whatever is set before you, for the laborer is worthy of his support; but do not ask for special attentions. Heal the sick in the house and village where you are welcome, and say to them, 'The Spiritual Realm is very near to you.'

"If you enter a town where you are not welcome, go into the principal streets and proclaim, 'Not even the dust of your streets do we take away with us. We come to tell you of the Spiritual Realm. You do not welcome us, but know this, the Spiritual Realm has come very near. He that listens to you, is listening to me. He that rejects you is rejecting me; and he that rejects me has rejected him that sent me."

As they approached Samaria these messengers went ahead to make ready for his coming. They created great excitement and interest. Wherever Jesus came great multitudes were waiting to see and hear him and they followed him from place to place. He taught these multitudes as was his habit and healed the sick.

When it became known that he was on his way to Jerusalem the Samaritans were unwilling that he should pass through their country. When his disciples James and John saw their attitude they suggested to Jesus that he call down fire from heaven to consume them, but Jesus rebuked his disciples and led them by another way.

AS they passed along a scribe said to Jesus, "Master, I will follow you wherever you go." Jesus said to him, "The foxes have holes and the birds of the air have nests; but the Son of man has no where to lay his head."

Another man said, "Let me first return and bury my father." But Jesus said, "Let those that belong to the realm of death, bury their own dead; but as for you, go and preach everywhere the Good News of the Spiritual Realm."

Still another said, "I will follow you, Master, only let me first return home and bid them farewell." But Jesus said to him, "No man having put his hand to the plow and then looking back, is fit for the Spiritual Realm."

Jesus turned to the great multitude that followed him and said: "A man can not be my disciple unless he is so fixed in his devotion that it is just as though, in contrast, he hated his father and mother and children and brothers and sisters, yes, and even his own life. One can not be

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Luke 14: 25-35.

my disciple until he is willing to take up his heaviest cross and follow me.

"If one of you wanted to build a tower, would you not first sit down and count the cost to assure yourself that you have the means to finish it? No one wants to be the laughing stock of the community and to have people taunt him, saying, 'This man started to build but could not finish.'

"What king undertakes a war against another without first considering whether with his ten thousand soldiers he will be able to meet his enemy with twenty thousand. Does he not send an ambassador, while the other army is yet a great ways off, and ask for conditions of peace? No, not one of you can be a disciple of mine, unless he has renounced all that he has. My disciples are to be the salt of the earth, and unless the salt retains its virtue, it is worthless and men throw it away. If you have ears to hear, you can understand what I mean."

The seventy, whom he had sent out by twos, returned to him from time to time, rejoicing in spirit. They reported to Jesus that when they used his name, even the demons were subject unto them. Jesus said to them: "Yes, I have given you authority to tread on serpents and scorpions, and over all the power of the enemy. Nothing shall in any way hurt you; nevertheless, do not rejoice in this, that the demons are in subjection to you, but rejoice that your names are written in the Spiritual Realm."

A lawyer then came forward and asked Jesus a question designed to test him. "Teacher," he said, "What shall I do to inherit eternal life?" Jesus said, "What is written in the Law? How do you read it?"

The lawyer said, "The Law says: *'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and*

Luke 10: 17-20; 25-37.

with all thy mind; and thy neighbor as thyself." Jesus said to him, "You have answered rightly. If you do that you will live."

But the lawyer, wishing to put himself in a better light, asked, "But who is my neighbor?" Jesus replied as follows: "A certain man was going down from Jerusalem to Jericho and he fell among robbers, who stripped him and beat him and left him half dead. By chance a priest was going that way and when he saw him, he passed by on the other side. A Levite, also, when he came to the place and saw him, passed by on the other side.

But a Samaritan as he journeyed came to where he was. When he saw him he was moved with pity and came to him and bound up his wounds with wine and oil. He placed him on his own mule and brought him to an inn and took care of him. On the morrow when he had to go, he left money with the innkeeper for his care and said to him, "Whatever more you expend I will pay you when I return."

"Which of these three, do you think, was neighbor to him who fell among robbers?" The lawyer said, "It was he that showed mercy." Jesus said, "Then you must be like him."

AS they drew near Jerusalem they came to the village of Bethany and were received into the house of a woman named Martha. She had a sister called Mary who, also, was one of those who listened gladly to the words of Jesus.

Martha was distracted with the extra work and came to Jesus and said, "Do you notice, Master, that my sister has left me to do all the work? Bid her to help me." But Jesus said to her, "Martha, Martha, you are anxious and troubled about many things. There is only one thing that is really important. Mary has chosen the good portion, and it shall not be taken away from her."

Luke 10: 38-42.

AS his disciples were passing along they saw a man who had been blind from his birth. They asked Jesus, "Why was this man born blind? Did he sin, or his parents?" Jesus answered, "It was neither for his sin, nor for his parent's sin. It was so that the mercy of Sovereign Love might be shown in his healing. I must do the work of him that sent me while the daylight lasts; the night is coming when no one can work. While I am in the world, I am the Light of the world."

While he was speaking, he spat on the ground and made clay of the saliva, which he spread on the eyes of the blind man and then said to him, "Go, to the Pool of Saloam and wash." The blind man went and after he had washed his eyes he could see.

The neighbors and those that had known him as a beggar, said, "Is not this the blind beggar?" Some said, it was, but others said, "No, he is some one that looks like him." But the man himself said, "I am he." They asked him how his

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John 9; 10: 19-21.

eyes were opened and he said, "The man that is called Jesus, made clay and put it on my eyes and told me to go to Saloam and wash. I did so and received my sight." They asked him where Jesus was and he replied that he did not know.

As it was on the sabbath day that this was done, they took the man to the Pharisees, who also questioned him as to how he received his sight. He said to them, "He put clay on my eyes; I washed and now I see." One of the Pharisees said that it was evident that the man could not be of God, or he would have kept the sabbath. Others asked how it was possible for a sinner to do such a miracle; so there was a division among them.

Then they turned to the blind man and asked him what he thought of the man who had opened his eyes. He replied without hesitation, "He is a prophet." The Jews still doubted if he really had been blind and so they summoned his parents. "Is this man, whom they say was born blind, your son? How is it that he can now see?"

His parents replied, "We know that this is our son and we know that he was born blind, but as to how he received his sight, or as to who healed him, we are ignorant. He is of age; ask him, let him speak for himself." His parents knew that the Jews had already agreed that anyone that admitted that they believed that Jesus was the Messiah, was to be put out of the synagogue and they were therefore afraid of the Jews. This explains why they tried to avoid answering the questions.

So they called the man who was born blind, a second time and said to him, "Give glory to God; we know that this man Jesus is a sinner." The man said, "Whether he is a sinner or not, I do not know. One thing I do know and that is this, once I was blind, now I see." They said to him, "What did he do to you? How did he open your eyes?" The man replied, "I have already told you and you do not listen. Why do you want me to repeat it? Are you thinking of becoming his disciples?"

Then they reviled him and said, "You are his disciple; we are disciples of Moses. We know that God has spoken to Moses, but as for this fellow, we know nothing about him." The man said, "Why, that is strange; you say you know nothing about him and yet he has opened my eyes. We know that God does not listen to sinners; but if anyone be a worshipper of God and does his will, God will listen to him. Never since the world began, has anyone heard of anyone opening the eyes of a man born blind. If Jesus were not from God he could do nothing."

Then they said to him, "You were born in sin, and do you presume to teach us?" And they threw him out of the temple. Jesus heard that they had thrown him out and so he found him and said, "Do you believe in the Son of man?" "Who is he Lord," the man replied, "that I may believe on him." Jesus said to him, "You have seen him and he is now speaking with you." The man said, "Lord, I do believe," and he prostrated himself in worship.

Then Jesus said, "I come into the world to test men, so that they who do not see, but want to, may see, and those who think they see may realize their blindness."

When the Pharisees who were standing near heard this, they asked him, "Are we, then, blind?" Jesus replied to them, "If you were blind you would not be responsible, but when you admit that you see, you are responsible; your sin remains."

Again there was a division among the Jews over his words. Many of them said, "He has a demon. He is crazy; why listen to him." Others said, "These are not the teachings of one possessed of a demon. Such an one can not open the eyes of the blind."

IT was now the Feast of the Dedication at Jerusalem, and as it was winter, Jesus was walking in Solomon's porch in the temple. The Jews came about him and said, "How long are you going to keep us in suspense? If you are the Messiah, tell us so plainly." Jesus replied: "I have already told you, and you do not believe me. The very works that I am doing in my Father's name, ought to be a sufficient proof to you.

"But you do not believe because you are not of my sheep. My sheep hear my voice and I know them and they follow me. I give to them the timeless, spiritual Life. They shall never perish and no one shall snatch them out of my hand. My Father, who has given them to me, is greater than all and no one is able to take them from him.

John 10: 22-29.

"HE that does not enter the sheep fold by the door, but climbs up some other way, is a thief and a robber. The shepherd is the one that enters by the door and for him the porter opens the door. The sheep hear his voice; he calls his own by name and leads them out. When he has all his own together, he goes before them and the sheep follow, for they know his voice. They will not follow a stranger, but will run from him because they do not know the voice of a stranger." The people heard these words, but they did not understand their significance.

Jesus continued, "I am the shepherd of the sheep. All that come claiming to be such, are thieves and robbers, but the sheep do not recognize their voice. I am the shepherd of men, if any man comes with me, he can go in and come out with safety and find pasture. The thief comes only to steal, to kill, and to destroy. I come that they may have Life, and that they may have Life abundantly.

John 10: 1-18.

"I am the good shepherd. The good shepherd is willing to lay down his life for his sheep. The hireling that does not own the sheep, when he sees a wolf coming, leaves the sheep and runs away while the wolf kills and scatters the flock. He runs because he is an hireling and does not really care for the sheep. I am the good shepherd. I know my own, and my own know me. I know the Father just as the Father knows me. I lay down my life for my sheep.

"I have other sheep that do not belong to this fold. I must bring them also and they will hear my voice and there will be one flock and one shepherd. That is why the Father loves me, because I am willing to lay down my life. No one takes it away from me; I lay it down of myself. I have power to lay it down and I have power to take it again. I have my Father's word for this. I and the Father are one—"

AGAIN the Jews took up stones to stone him. Jesus said to them, "I have shown you many good works from the Father, for which of these works do you stone me?" The Jews replied, "We do not stone you for the good works, but because of your blasphemy because you, a man, make yourself God."

Jesus asked them: "Is it not written in the Law, *'I said ye are gods.'* If he called them gods, to whom the words of Sovereign Love came, and you admit that the scriptures can not be gainsaid, how can you say of him whom the Father sanctified and sent into the world, 'You blaspheme?' Is it because I said, 'I am the Son of God?' If I do not do the works of my Father do not believe me; but if I do the works, though you are unable to believe me, believe that the works, at least, are of God. If you believe even this you will come to understand the oneness of Sovereign Love and his own Love Thought. You will come

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John 10: 30-42.

to know that the Father is in me and that I am in the Father."

Again they tried to seize him, but he slipped away out of their hands and this time went away beyond the Jordan into the region where John the Baptist began his preaching; and there he abode. Many who came to him, said, "John indeed gave no sign of power, but all that he spake of this man has come true," and many believed in him.

THERE was brought to him a man that was possessed of a demon as well as being blind and dumb. Jesus healed him so that he could see and speak intelligently. The multitude were amazed and said, "This man is more than a natural descendant of David." But when the Phar-

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Matthew 12: 22-32; Mark 3: 22-30; Luke 11: 14-23.

isees heard it they said, "The only way that this man can cast out demons, is by Beelzebub, the prince of demons." Jesus could read their thoughts, so he said to them: "How can Satan cast out Satan? If a kingdom is divided against itself it can not stand. If a family is divided it will ruin itself. If Satan is divided against himself, how can his kingdom stand? You say that I cast out demons by Beelzebub. All right, but your sons are casting out demons; by whom do they cast them out? Let them bear witness.

"When a strong man fully armed guards his house his goods are safe. Another can not enter his house and take his goods without first binding the strong man. But when one comes who is stronger, then the stronger will bind the other and take his armor wherein he trusted and carry off his goods. If I by the power of Sovereign Love cast out demons, it is because Sovereign Love is stronger than evil; and the supremacy of the Spiritual Law of Love is demonstrated before you.

"He that is not with me is against me, and he that does not gather with me is scattering. The sons of men may commit many sins and they will be forgiven; but when a man charges the Son of man with being in league with an unclean spirit, he is blaspheming the Love Vitality that is in him, and for this there is never forgiveness; he is guilty of an eternal sin."

WHILE he was saying these things a woman in the crowd spoke up and said, "Blessed is the woman that bore you." But Jesus said, "Much more blessed are they that are sensitive to the call of Sovereign Love and trustingly obey him."

Matthew 12: 38-42; Luke 11: 27-32.

Then some Pharisees and scribes that were present again urged Jesus to show some sign of his authority. Jesus replied: "This is an evil and a faithless generation, forever seeking after a sign; but no warning shall be given them, but the sign of the prophet Jonah. Just as Jonah was three days and three nights in the whale's belly as a warning to the Ninevites, so shall the Son of man be three days in the grave as a sign to this generation. The men of Ninevah shall condemn this generation in the day of judgment, for they repented at the preaching of Jonah, but now a greater than Jonah is here. The Queen of Sheba shall condemn this generation, for she came from the ends of the earth to hear the wisdom of Solomon and here is One greater than Solomon."

A Pharisee asked Jesus to dinner and he went in with him and sat at table. The Pharisee noticed that he did not wash his hands before eating and Jesus, who could read his thoughts, said: "You Pharisees are very particular to cleanse the outside, but within you are full of extortion and wickedness. How foolish you are. Did not he that made the outside, make the inside also? If you cleanse the inner life, all will be wholly clean. The way to cleanse the inner life is to learn to be generous with the things that you have; learn to follow the Law of Love, and you will be surprised to see how quickly all becomes clean. But you must watch out for one thing. When an unclean spirit has gone out of a man, he wanders about in a dry land, seeking rest and finding none. He recalls how comfortable his old tenement was and says to himself, 'I will return to the old place.' When he comes to it, he finds it swept and clean. Then he goes and invites seven other spirits more wicked than him-

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Matthew 12: 43-45; Luke 11: 24-26, 37-41.

self and together they enter and take possession. In the end that man's condition is worse than it was at first."

WHEN Jesus left the house one of those waiting outside came to him and said: "Master, will you make my brother divide the inheritance with me?" Jesus replied; "Man, who made me a referee over your affairs? Be careful to keep yourself from covetousness, for a man's life does not consist in the abundance of the things that he possesses. Let me tell you a parable.

"Once there was a rich man whose estate produced abundantly. He reasoned to himself, saying, 'What shall I do? I do not have room enough to store my harvests. I will pull down my barns and build larger ones where I can store away my grain and my property. I will congratulate my soul and say, 'Soul, you have ample

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Luke 12: 13-21.

store for years to come. Now is the time for you to take your ease, to eat, drink and be merry.'

"But Sovereign Love said to him, 'You foolish one. This night your life will be required of you; and whose will be the things that you have in store?' So is every one that lays up treasure for himself and has no riches in the keeping of Sovereign Love."

AFTERWARD being alone with his disciples he said: "Do not be afraid, my little flock. It is your Father's good pleasure to give you the riches of the Spiritual Realm. Sell the things that you have and give to the needy. Make for yourselves purses that do not grow old; lay up your treasure in the Spiritual Realm where it will be perfectly safe, where thieves never enter and where moths never destroy; and where your treasure is, there will your heart be also.

Matthew 24: 45-51; Luke 12: 32-48.

"Have your clothing on and the lamps burning. Be like servants who are expecting the return of their master, so that when he knocks they will be ready to open the door. Blessed are those servants, whom their master, when he returns, will find watching. He will be glad to have them sit down to their supper while he, himself, waits on them. If the master of the house knew when the thief would come, he would watch and not let his house be broken into. You must be ready, also, for in an hour when you least expect him, the Son of man will come."

Peter said, "Master are you speaking this parable to us especially, or is it meant for everyone?" Jesus replied, "Who then is the faithful and wise steward, whom his master shall set over his household to deal out the supplies? Blessed is that servant, whom his master, when he returns shall find so employed. He is the kind of a servant that he will promote to the highest place.

"But if the servant shall say in his heart, the master will be late in returning and begins to beat the other servants and to eat and drink to excess, the master will be sure to come when he is least expected and will punish that unfaithful servant and put him among those that he can not trust.

"The servant that knew his master's orders, but failed to carry them out, will be beaten with many stripes. But the servant that was ignorant of the master's wishes and then unwittingly did something worthy of punishment, he will be punished lightly. To whom much is given, much will be expected and from him to whom much has been entrusted, much will be required."

WHEN he was with the multitude again he said, "When you see a cloud rising in the West, you say at once there is a shower coming, and so it happens. When you notice a south wind blowing, you say there will be a scorching

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Luke 12: 54-59.

heat, and so it happens. Oh, you pretenders! You know how to read the face of the sky and the earth, but you pay no attention to the signs of the times. You do not know even how to judge between yourselves, but must bring your adversary to the court. If you were wise, you would settle these disputes as they arise, lest the judge decide against you and you are cast into prison where you will have to pay the full penalty."

SOME one told Jesus about the Galileans, whose blood Pilate mingled with their sacrifices. Jesus said to them, "Do you think that these Galileans were any more sinners than the rest because they suffered these things? I tell you, no! and unless you repent you will all perish. How about the eighteen, upon whom the tower of Saloam fell and killed them? Do you think that they were offenders above all the rest

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Luke 13: 1-9.

that dwell in Jerusalem? I tell you, no! But unless you repent you will all perish."

Then Jesus spoke this parable. "A man had a fig tree in his garden and at the right season came to get the fruit, but found none. He said to the gardener: 'I have come these three years to get fruit from this fig tree and have never found any. Cut it down, why should it be in the way of better trees? The gardner said; 'Let it stay this year and I will dig about it and give it some manure. If it then bears fruit well and good, but if not, we will cut it down.' "

ONE sabbath Jesus was teaching in one of the synagogues, and a woman was present who had been a confirmed invalid for eighteen years. She was bent over and could not straighten herself. Jesus noticed her and laid his hands on her, saying, "Woman, you are free from your

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Luke 13: 10-17.

infirmity." Immediately she stood up erect and glorified Sovereign Love.

The president of the synagogue was indignant that Jesus should have done it on the sabbath. He said to the people: "There are six days in which men ought to work. If you want to be healed you should come on one of these days and not come on the sabbath."

But Jesus answered him, "Oh you humbug! Would not any one of you unloose his ox on the sabbath day and lead him to water? Here is a daughter of Abraham, whom Satan has bound these eighteen years, ought she not to be freed even if it is the sabbath day?" His adversaries were put to shame, but the people rejoiced to see all the wonderful things that he was doing.

DAY by day Jesus went from village to village teaching and healing the sick. One day some one asked him if it was true that only a few were to be saved. Jesus replied: "You must strive to enter, for the door is narrow and, I tell you seriously, only a few of the many who would like to enter, will be able to do so.

"The time will come when the Master of the house will close the door and then those of you who are without will gather and knock, saying, 'Lord, open to us.' The Master of the house will say to you, 'I do not recognize you.' You will answer, 'Why, we used to eat and drink with you and you taught in our streets.' But the Master will say, 'I do not recognize you, go away, you are wicked men.'

"There will be anguish of heart when you see Abraham and Isaac and Jacob and all the prophets resting in the Spiritual Realm and yourselves shut out. Others will come from the East and West and the North and the South and will rest

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Luke 13: 22-30.

with them in the Spiritual Realm. There are those that seem to be last now, who will be first then, and some who seem to be first now will be last then."

SOME Pharisees came to Jesus and warned him that Herod would be only too glad to have him killed, and advised him to leave that part of the country. Jesus' reply to them was, "Go and tell that sly fox that I propose to cast out demons and heal sick people today and tomorrow and the third day my work will be finished. I shall journey on today and tomorrow and the day following I will be in Jerusalem, for it would not do for a prophet to perish outside the city."

Luke 13: 31-33.

ONE sabbath Jesus was invited to the house of a prominent Pharisee to dine with him and, as usual, they were on the watch for something that they could bring up against Jesus later on.

Among those that crowded into the court was a man suffering from dropsy and when Jesus saw him he asked the chief lawyers and Pharisees, "Is it lawful to heal on the sabbath, or not?" As they kept silent, Jesus took the sick man and healed him and let him go. Then he said to them, "If one of you had a son who fell into a pit on the sabbath, would you not get him out just as quickly as possible?" The Pharisees remained silent as there was nothing to say.

Jesus noticed that the guests to the dinner were anxious to secure the best seats and so he told them a parable. "If anyone invites you to a marriage feast do not sit down in the most prominent seat, because it may happen that a more important man has been invited and the host will be

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Luke 14: 1-24.

obliged to come to you and ask you to give up your seat. You will feel very much ashamed then to have to take a back seat.

"When you are invited to a feast, it is very much better to take a poorer seat and then when the host notices it, he will come to you and say, 'My friend, you must come and sit by me,' and you will be honored before them all. For everyone that exalts himself will be put to shame and every one that humbles himself will be exalted."

Jesus turned to his host and said, "When you give a feast you ought not to invite your special friends, or relatives, or rich neighbors, for they will in turn invite you and it will be simply an exchange; you will lose the privilege and the pleasure of giving.

"When you give a feast invite the poor, the defective, the lame, and the blind. Then you will be blessed, for they will have nothing with which to repay you, and your recompense will come in being fitted to transcend this natural life and to enter the higher Spiritual Life of the good.

One of the guests when he heard this, said, "The man is blest indeed that shall enter the Spiritual Realm." Jesus turned to him and related the following parable.

"There was a man once, who made a great banquet to which he invited many. As the time drew near he sent his servants to bid them come, for everything was ready. With one consent they all began to make excuse. The first said, 'I have bought a field and must go and see it. Will you please excuse me.' Another said, 'I have bought five yoke of oxen and must go and try them. You must excuse me.' Still another said, 'I have married a wife and therefore can not come.'

"Then the host was quite angry and said to the servants, 'Go out quickly into the streets and the courts of the city and bring in the poor and the defective and the lame and the blind. The servants soon returned and reported that it had been done and still there was room. Then the host told the servants to go out into the highways and persuade any one to come in, in order that the tables might be filled. I tell you not one of the invited guests who failed to come shall have a second chance to a seat at my table."

THERE were always tax collectors and other notoriously wicked men about Jesus and this led the Pharisees and scribes to complain that Jesus associated and even ate with wicked men. Jesus knew what they were thinking, and so he told them this parable.

"If one of you had a hundred sheep and lost one, would you not leave the ninety and nine to go in search of the missing one until it was found? When it was found you would lay it on your shoulders and return rejoicing. When you reached home you would call together your friends and neighbors and tell them about it and ask them to rejoice with you, because you had found the sheep that was lost. I want to tell you that there is just the same rejoicing in the Spiritual Realm over one sinner that repents. There

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Luke 15.

is even more joy over him than over the ninety nine good people that need no repentance.

"If a woman have ten coins and lose one, does she not light a lamp and sweep the house in her search for it? And when she finds it she calls her friends and neighbors together and tells them about it and asks them to rejoice with her, because the lost coin is found. In just the same way there is joy among the angels of Sovereign Love over one sinner who repents."

JESUS continued, "Once there was a man who had two sons. The younger of the sons said to the father, 'Father, are you willing to give me now the portion of your property that would fall to me?' The father was willing to do so and divided his property, giving his portion to the younger son. Very soon after, the young man sold off his share and went away to a far country and there he wasted his money in debauchery.

"In time he had spent all that he had, and began to be hungry and in utter want. Then he hired himself out to a farmer, who treated him shamefully and sent him into the fields to herd swine. Many a day he would gladly have eaten the pods that the swine were eating, and no one cared for him.

"At last it came over him, what a foolish son he had been. He said: 'How many servants of my father have plenty to eat and to spare, while I am perishing with hunger. I will return to my father and will tell him that I have sinned and have been very foolish. I will tell him that I don't deserve to be called his son any more and will ask him to let me be as one of his hired servants.'

"So he returned to his father, but while he was a great way off his father saw him coming and hurried to meet him. He gave him a warm welcome because he had always loved him. The boy said to him, 'Father I have sinned and have been very foolish and don't deserve to be called your son any more—' but the father interrupted him by calling out a servant and telling him to hurry and bring a new suit of clothes and shoes and jewelry. To another servant he said, 'Go, prepare a feast; get the best things you can. Let us eat and rejoice, for I thought this boy, my son, was dead, and he is alive. He was lost and is found.' And they all rejoiced.

"While this was happening the elder son was at a distant field and as he drew near the house on his return, he heard the music and the rejoicing. He called a servant and asked the meaning of it all. The servant said, 'Your brother has come back and your father has provided a feast to celebrate his return and to show his gladness, because he has received him safe and sound.'

"The elder son did not like it and became angry. He refused to enter the house and so the father came out and urged him to come in and welcome his brother. But the elder said to his father, 'All these years I have staid at home and worked for you and always did whatever your commanded me. You never gave me so much as a kid that I could have a good time with my friends. Now when this son of yours comes back, after having wasted your property with fast women, you get up a great feast for him. It isn't fair.'

" 'My son!' said the father, 'It is true, you have always been with me and all that I have will some day be yours. But now, it is right to rejoice and be glad, for your brother whom we thought to be dead, is alive. He was lost and is found.' "

THEN Jesus told to his disciples another parable. "There was a rich man who had a dishonest steward, of whom it was reported that he was wasting the estate. So the rich man called for him and said, 'What is this that I hear about you? You must give me a statement of your account as I shall no longer require your

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Luke 16.

services.' The steward said to himself: 'What is the best thing for me to do now that I am losing my position? I am not strong enough to do physical labor and I am ashamed to beg. Ah, I know what I will do. I will make friends with my master's debtors and place them under obligation to me, so that when I leave this position, they will receive me into their homes.'

"So he called for each one of his master's debtors and to the first he said, 'How much do you owe my master?' He replied, 'A hundred barrels of oil.' The Steward said, 'Take your bill and change it quickly, to read fifty barrels.' To another he said, 'How much are you owing?' The debtor replied, 'I am owing a hundred bushels of wheat.' 'Take your bill and change it to read eighty bushels,' said the steward.

"When the rich man heard of it, he gave the dishonest steward credit for the cleverness of the fraud."

Jesus said, "Worldly people are often shrewder in their way of doing things than are spiritually-minded people. I give you this advice. You know that wealth is a constant source of temptation. You must be very wise and use it in such a way that you will make friends of him who will be able, when you die, to welcome you into the eternal mansions.

"He that is faithful in very little things will be faithful in larger things. He that is dishonest in trifling amounts will be dishonest in larger sums. If you have not been faithful to your spiritual ideals in the use of wealth, who will entrust to your keeping the true riches?

"If you have not been faithful in the use of wealth that belongs to the natural realm, how can you be trusted with the true riches of the Spiritual Realm, which might be your own? No servant can serve two masters. Either he will hate the one and love the other, or else he will be faithful to one and unfaithful to the other. You can not serve Sovereign Love and the god of wealth."

When the Pharisees, who are lovers of money, heard this they jeered at him, and Jesus said to them, "You are the kind that make a fair show in the sight of men, but Sovereign Love reads the heart and he whom men often exalt, may be detestable to Sovereign Love.

"The Law and the Prophets were paramount until the time of John. From that time the Good News of the Spiritual Realm has been spreading. Men are struggling to take advantage of it and neglecting the old Law. But it is easier for the heavens and earth to pass away than for the moral law to be set aside.

"THERE was once a rich man who was clothed in purple and fine linen and who lived sumptuously every day. A beggar who was named Lazarus and who was covered with loathsome sores was brought and left at the rich man's gate. He hoped to receive some fragments of food from the rich man's table. It happened that the beggar died and went to heaven and the rich man died and went to hades.

"There in torment, the rich man lifted up his eyes and afar off saw Lazarus resting on Abraham's bosom. He cried out saying, 'Father Abraham, have mercy on me. Send Lazarus to bring me even a drop of water on the tip of his finger, to cool my tongue, for I am in anguish in this flame.'

"Abraham said, 'Remember, son, that you received your good things during your lifetime, while Lazarus was receiving evil things. Now he is being comforted and you are in anguish. Besides all this, there is a great gulf fixed between us, so that no one can cross from us to you, or from you to us.'

"The rich man then said, 'I pray you father Abraham, that you send to my father's house where I have five brothers and warn them lest they too, come to this place of torment.' But Abraham said, 'They have Moses and the Prophets, let them heed them.' The man replied, 'No, father Abraham, they do not pay any attention to them, but if one come from the dead, they will repent.' Abraham said, 'If they will not listen to Moses and obey the Law and the Prophets, neither will they be persuaded though one rise from the dead."

IN the town of Bethany there lived a man named Lazarus. He was a brother of the sisters Martha and Mary, whom Jesus loved, and Mary was the one who afterward anointed the feet of Jesus with ointment and dried them with her hair.

Lazarus was very sick and the sisters sent word to Jesus saying, "Master, our brother, whom you love, is sick." When Jesus heard the message, he said, "This sickness is not unto death, but that by it Sovereign Love may be glorified and his Son also." Jesus remained in the place where he was

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John 11: 1-46.

for two days and then said to his disciples, "Let us return now to Judea."

The disciples reminded him how short a time it was since the Jews had sought to stone him and asked if he really intended to return there. Jesus said, "Are there not twelve hours of daylight? If a man walk in the daytime he will not stumble because he has the sun-light. It is only when a man has no inner light to enlighten him that he stumbles."

Then he said, "I am going to see our friend Lazarus. He has fallen asleep and I am going to waken him." One of the disciples said, "If he has fallen asleep he will probably recover." They had misunderstood Jesus' meaning. He spoke of his death, but they thought that he meant that he was resting in sleep. Then Jesus said plainly, "Lazaraus is dead and I am glad for your sakes that I was not there. Now you will believe when you see his recovery. Let us go to him." Thomas said to the other disciples, "Let us go with him. Even if he dies, we will die with him."

WHEN Jesus reached Bethany they found that Lazarus had been buried four days and, as Jerusalem was only about two miles distant, many of the Jews had come from there to sympathize with Martha and Mary because of the death of their brother.

When Martha heard that Jesus was coming she left Mary in the house and went to meet him. Martha said to Jesus, "Master, if you had been here, my brother would not have died; and, even now, I know that whatever you ask of God, God will give you."

Jesus said to her, "Your brother shall live again." Martha said, "I know that he will rise again in the resurrection at the last day." Jesus said to her, "Martha, I am the resurrection and Life. He that trustingly believes in me, though he die physically, yet shall he Live. Whoever, while he is living, believes in me, shall never lose his conscious existence. Do you really believe this Martha?"

"Yes, Master," she said, "I believe that you are the Son of God, the long promised Messiah, that is to come into the world." Then Martha left him and returned to the house and whispered to Mary that Jesus had come and had asked for her. Mary left the house at once and went to him. He was still waiting just outside the village where he had talked with Martha.

The Jews who were in the house, when they saw Mary leave the house hurriedly, followed her, supposing that she was going to the tomb to weep. When Mary came to where Jesus was, she fell at his feet weeping and said, "Master, if you had only been here, my brother would not have died."

When Jesus saw Mary and the Jews who had come with her all weeping, he was greatly moved. He sympathized with their sorrow, but was disappointed and indignant that they should have so little faith. "Where have you laid him?" he asked. They replied, "Come and we will show you."

Then Jesus burst into tears. When the Jews saw this, they said, "See, what great affection he had for him." But some of them said, "Could not this man, who was able to open the eyes of a blind man,—could he not have prevented the death of his friend?" When Jesus heard this, he was again moved with indignation that their belief should be wholly neutralized by doubt.

The tomb was a cave and a great stone lay against the opening. Jesus told them to take away the stone. "But Master," said Martha, "he has been dead four days and by this time the body has begun to decay." Jesus said to her, "Did I not tell you that if you would only believe, you would see the glory of Sovereign Love?"

Then they took away the stone. Jesus lifted his eyes and said, "Father I thank you for having heard me. I knew that you would hear me, you always do, but I thank you especially because of these standing here, that they may believe that you have sent me." After this word of prayer, Jesus cried in a loud voice, "Lazarus, come forth."

At once, he that was dead came out of the tomb. He came just as he was, bound hand and foot with burial clothes and his face was covered with a towel. "Take away the bandages," said Jesus, "and let him move freely."

Because of this wonderful deed many of the Jews that had come to sympathize with Martha and Mary, believed in Jesus, but some of them returned to Jerusalem and reported to the Pharisees the things that Jesus had done.

THE chief priests and Pharisees called a council and said, "What shall we do? This man is certainly doing wonderful things. If we permit him to continue, every one will believe on him and the Romans will come and destroy our city and our nation." Caiphas, the high priest that year, said, "You do no appreciate the seriousness

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John 11: 47-54.

of the situation. It is better for all that one man should die for the people, instead of the whole nation being destroyed." Strange to say the high priest by these words had unconsciously made a prophecy that Jesus was to die for his nation and not for this nation only, but to gather together the scattered children of Sovereign Love out of all nations.

From that day they tried harder than ever to put Jesus to death, and because of it, Jesus did not move about openly any longer among the Jews, but went away into the country of Ephraim near the wilderness and staid there with his disciples.

JESUS said to his disciples: "Offences are bound to happen, but woe to him through whom they come. Every evil tends to become the cause of a greater evil. Woe to the one who starts an evil! Woe to him who offends one of

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Luke 17: 1-10.

these little ones who is trying to follow the Law of Love! It were better for him that a millstone were hung about his neck and he were cast into the sea.

"Take heed to yourselves. If your brother wrong you, rebuke him, but do it kindly, and if he repent forgive him. If he wrongs again and again always forgive him." The disciples said to him, "Master, this will be very hard to do. You must increase our faith." Jesus said, "If you had faith you could do harder things than that. You could say to this mulberry tree, 'Be torn up and cast into the sea,' and it would be done.

"Nevertheless, you must not take credit to yourselves for forgiving those who offend you and repent. You are only servants and ought to be glad to do as your Master wishes you to do, without expecting especial praise for doing what is your simple duty. Supposing one of you had a servant who was doing his regular work. When he comes in at night do you say to him, 'Come sit down to supper and I will wait on you.' Not at all, you expect him to first get your supper and wait on you, and then afterward he will get his own supper. Do you feel called upon to praise a servant for doing his regular duties? Of course not. So you, when you have done all that Love requires, must still feel that you are unprofitable servants, that you have only done that which it was your duty to do."

One day as he was passing along the borders of Samaria and Galilee, just as he was entering a village, he was met by ten lepers. They stood back from the road and shouted as he passed, "Jesus, Master, have pity on us?" When Jesus saw them he was moved with sympathy and told them to report to the priests. As they went on their way, they were cleansed. One of them, who by the way was a Samaritan, when he noticed that he was cleansed, immediately turned back and with a loud voice glorified God. He prostrated himself at the feet of Jesus and thanked him. Jesus said, "Were there not ten cleansed?

Luke 17: 11-19.

Where are the nine? Was this alien the only one to return and give glory to Sovereign Love?" Then he turned to the man and said, "Get up now and go home, your grateful faith has healed you."

THE Pharisees asked him one day when the Kingdom of God would come. Jesus replied: "The Spiritual Realm does not come visibly. No one can look here or there and see it, for the Spiritual Realm is a higher order of reality than the natural, and is only apprehended within you."

Later he talked freely with his disciples about the coming of the Spiritual Realm. He said: "There will be days when you will long for the visible presence of the Son of man, but it will be in vain. Some will say, 'He is here!' and others will say, 'He is there,' but do not trouble to follow them. The presence of the Son of man in

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Luke 17: 20-18: 8.

his day will be as intangible as the flash of lightning, that seems to be in all parts of the sky at once.

"The Son of man must first suffer many things and be rejected by this generation. After that the day of the Son of man will come without warning. It will be as in the days of Noah, they ate, they drank, they married, and were given in marriage, until the day that Noah entered into the ark; then the flood came and destroyed them all.

"It was just the same in the days of Lot. They ate, they drank, they bought, they sold, they planted, they builded; but in the day that Lot went out, it rained fire and sulphurous vapors and destroyed them all.

"It will be the same whenever the Son of man is revealed. If you seek to save your life, you will lose it, but even if you lose your physical life in trying to be loyal to Love, your higher and truer Life will be conserved. The disciples were confused and alarmed. They said, "When will it be, Master?" Then, to encourage them to pray and not to be disheartened, he told them this parable.

"In a city there was a judge, who neither respected man nor feared God. In the same city was a widow who came repeatedly imploring the judge to protect her from an enemy that persecuted her. For a time he refused to do anything, but later on he said to himself: 'Though I do not fear God or regard men, yet because this woman continues to trouble me, I will aid her, lest she tire me all out by her continued coming.' "

Jesus said: "You notice that the wicked judge protected the woman that importuned him. Do You not think that Sovereign Love will protect his elect that cry unto him night and day? He may seem to be slow in punishing the wicked, but I tell you he will most speedily protect his own. Yet when the Son of man comes, how little real faith he will find among men."

THEN Jesus told them this parable, "Two men went up to the temple to pray. One was a Pharisee and one was a publican. The Pharisee stood and prayed thus, 'God, I thank thee that I am not as other men, extortioners, adulterers, and unjust, or even as this publican. I fast twice a week and I give tithes of all that I get.'

"But the publican stood far back and would not lift even his eyes to the sky. He smote his breast and said, 'God, be merciful to me, a sinner.' I tell you this man went away with his sins forgiven rather than the first man. For every man that exalts himself will be humbled and he that humbles himself will be exalted."

SOME Pharisees came to Jesus and tried to get him to say something for which he could be convicted. They asked him, "Is it lawful for a man to divorce his wife?" Jesus

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Luke 18: 9-14.

Matthew 19:3-12; Mark 10: 2-12.

said, "What did Moses command you?" They said, "Moses permitted a man to separate from his wife by giving her a writ of divorcement."

Jesus said, "He gave this commandment because of the stubbornness of your hearts, but it was not so in the beginning when Sovereign Love created them male and female. For this reason a man shall leave father and mother and cleave to his wife and the two shall become as one. What, therefore, Sovereign Love has joined together let not man part asunder."

Later on the disciples asked him privately about it. Jesus only made it more emphatic, saying, "Whoever shall put away his wife and marry another, commits adultery; and if she puts away her husband and marries another, she commits adultery." His disciples said, "If this is true, it is better for a man not to marry at all." Jesus said, "It is truly difficult. Only those who have received grace to bear and forbear should marry. There are some who are disabled for marriage from birth. There are some who have been disabled by men, and there are those who have disabled themselves for the sake of the Spiritual Life. But those that are able to live up to this standard should marry."

THE people began to bring their little children to have him put his hands on them and bless them, but the disciples tried to prevent it. Jesus was quite displeased at this and said, "Suffer the little children to come unto me and forbid them not, for the Spiritual Realm is for just such little children. And, I tell you most earnestly that only those that receive the Spiritual Realm in the same childlike spirit shall enter in. Then he took the little children in his arms and laid his hands on their heads in benediction."

Matthew 19: 13-15; Mark 10: 13-16; Luke 18: 15-17.

AS Jesus was passing along the road a young nobleman ran up to him and, kneeling, asked him, "Good Master, what good deed shall I do to inherit eternal life?" Jesus answered, "Why do you call me good? There is One, only, who is truly good and that is Sovereign Love. If you keep his commandments you may enter into the Spiritual Life."

The young man asked him which commandments were most important. Jesus answered: "Thou shalt not kill, thou shalt not commit adultery, thou shalt not steal, thou shalt not bear false witness, honor thy father and thy mother, and thou shalt love thy neighbor as thyself." The young man said, "Master, all of these I have observed from my youth, what do I yet lack?"

Jesus looked at him and his heart went out to him in love. "If you honestly want to be perfect," said Jesus, "you are lacking one thing. Go and sell your property and use the money to

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Matthew 19: 16-30; Mark 10: 17-31; Luke 18: 18-30.

be kind to the poor. Then your treasure will be in the Spiritual Realm, and come and follow me." When the young man heard this his countenance fell and he went away sorrowful for he was very rich.

Jesus turned to his disciples and said, "It is very difficult for a rich man to enter the Spiritual Realm. It is easier for a camel to pass through the eye of a needle." The disciples were amazed at this saying and said, "Who then can be saved?" Jesus replied, "With men it would be quite impossible, but not so with Sovereign Love. With him all things are possible."

Peter said: "Master, we have left all to follow you, what shall be our reward?" Jesus replied: "I tell you most earnestly, that every one that leaves property, or brothers, or sisters, or father, or mother, or native land, for my sake, in order to give expression to the Love Thought and to spread the Good News of Salvation through Love, they shall receive a hundred fold,—in this life property and country and sisters and brothers and mother and children, together with persecution, and in the Spiritual Realm the timeless Life. But many that are first will be last, and the last first.

"For the Spiritual Realm is like a landlord who goes out early to hire laborers for his vinyard. He bargains with some for a dollar a day and sends them to the vinyard. About nine o'clock he sees other men standing idle in the market-place. He sends these to work and promises to pay them what is right. About twelve o'clock and about three he does the same. About five o'clock he goes out and still finds men idling about the market place. He asks them why they are not at work and they reply that no one wants them. So the landlord tells them also to go to work in his vinyard.

"When evening has come, the lord of the vinyard tells his steward to call the laborers and pay them all the same wage, the last the same as the first. Those that were hired at five o'clock

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Matthew 20: 1-16.

received a dollar each and all the others the same. When the turn of those who were hired at the beginning of the day came, they supposed that they would receive more, but they too, received a dollar each.

"They began to murmur against the landlord and said, "These last have worked but one hour and you have made them equal with us who have worked all day in the hot sun." The landlord replied, "Friends, I do you no injustice. Did you not agree with me to work for the dollar? If I decide to pay all alike, is it not right for me to do so, considering that it is my own money? Are you irritated because I am generous?"

So in the Spiritual Realm the first shall be treated as the last and the last as the first.

IN spite of the opposition of the Jews at Jerusalem, Jesus decided to attend the Passover Feast and he started on a little ahead. His disciples were amazed at the decision and were frightened. Jesus called them aside and explained to them again the things that were to happen to him. He said: "We are now going up to Jerusalem for the last time, for the Son of man will be delivered up to the chief priests and the scribes. They will condemn him to death and deliver him to the Romans. They will mock him and spit on him. They will scourge him and kill him, but after three days he will reappear." Still they did not appreciate what he was telling them. It was as though the meaning was hidden from them.

Matthew 20: 17-19; Mark 10: 32-34; Luke 18: 31-34.

THE disciples could not rid their minds of the common expectation that the Messiah would reign in glory as the head of a restored Israel. If Jesus was to die, then surely after his reappearance he would reign in glory. So sure were they of this that even the mother of James and John, the sons of Zebedee, came to Jesus and said: "Teacher, I have a request to make of you and I want you to promise to do it for us." Jesus asked her: "What is it that you want me to do for you?" She said to him: "Grant that when you come into your glory that one of these my two sons may sit on your right hand and the other on the left."

Jesus said to them, "You do not appreciate what you are asking. Are you able to drink of the cup that I must drink, or to be baptized with the baptism with which I am to be baptized?" They replied with confidence, "Yes, Teacher, we are able." Jesus replied, "You shall indeed drink of the cup that I must drink and be bap-

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Matthew 20: 20-28; Mark 10: 35-45.

tized with the same baptism, but to sit on my right hand and my left hand, is not mine to give. It is for them for whom it is prepared by my Father."

When the other disciples heard about this request, they were indignant. So Jesus called them all to him and said, "You know that among the world's people the rulers lord it over them and their great men exercise authority over them, but it must not be so among you. Whoever of you desires to be great, let him become your servant, and whoever among you desires to be first of all, let him become your slave. Even the Son of man did not come to be waited upon, but came that he might serve others and to give his life a ransom for many."

As they drew near to Jericho they came near a blind beggar named Bartimaeus sitting by the roadside. He heard the multitude passing by and enquired what it meant. They told him that it was Jesus and the multitude that followed him.

Matthew 20: 29-34; Mark 10: 46-52; Luke 18: 35-43.

When he learned who it was, he cried out, "Lord, Son of David, have pity upon me." Many scolded him and ordered him to be quiet, but he only redoubled his cries, "Jesus, Son of David, have pity."

Jesus stopped and asked that the blind beggar be called to him. They said to the blind man, "Cheer up and come quickly, he is calling you." The blind man threw away his garment and just sprang to go to Jesus. When he was near, Jesus said to him, "What is it you want me to do for you?" He replied, humbly, "Oh Lord, open my eyes." Jesus was moved with pity and softly touching his eyes he said, "You may go now, your faith has made you whole." Immediately he received his sight and followed Jesus glorifying Sovereign Love. And all the multitude, as it became known, joined him in shouting praises to God.

IN Jericho there was a man of small stature, named Zacchaeus, who was the chief tax collector and very rich. He wanted to see what kind of a man Jesus was and tried to do so, but the crowd was so dense that he was unable to get near enough. So he ran ahead and climbed up into a sycamore tree, where he could see him as he passed by.

When Jesus came to the place he looked up and said to him, "Zacchaeus, come down quickly for I would like to stay at your house today." Zacchaeus came down at once and received Jesus joyfully. When the crowd knew about it, they were shocked because he had gone in to stay with a man who was a notoriously wicked man. But Zacchaeus was not so bad as they thought him to be, for after he had talked with Jesus, he said, "Lord, I want to do what is right. I will give half my income to the poor and if I have collected taxes unjustly from any one, I will pay back the excess fourfold."

Luke 19: 1-10.

Jesus said to him, "Zacchaeus, you are a true son of Abraham. This day salvation has come to your house. For the Son of man came to seek and to save that which is lost."

AS Jesus drew near Jerusalem it was evident that the people were expecting an immediate manifestation of the Kingdom of God; so he told them this parable.

"A certain nobleman went to a far country to secure the appointment as king of his state, intending to return as soon as it was secured. He called together ten of his retainers and gave them ten dollars each, telling them to use the money in trade until his return. Some of his fellow countrymen did not want him to be their king and sent representatives to protest against his appointment, saying that they did not want this man to rule over them.

Luke 19: 11-28.

"In the course of time he received the appointment in spite of their opposition and returned to ascend the throne. He first called before him the ten retainers to whom he had given the money, in order that he might know which were the ones that were worthy of larger responsibility. The first came before him and said, 'My Lord, your ten dollars has earned a hundred more.' The king said to him, 'Well done. You are a good servant. You have proven faithful in a very little; you may have authority over ten cities.' A second came and said, 'Your ten dollars, my Lord, has made fifty.' The king commended him also, and said, 'You may have rule over five cities.'

"Then one came who said, 'My Lord, here is your ten dollars which I have kept safely. I knew you to be a hard man, taking up what you did not lay down and reaping where you did not sow, and I was afraid that I might lose it.' The king was angry and said, 'Let your own words convict you. You say that you knew that I was a hard man, reaping where I did not sow. Then you should have placed the money with the bankers so that on my return, I would have received the money with interest at least. You are not to be trusted.'

"Then he commanded his servants to take the money from him and give it to the one who had made the hundred dollars. They said to the king, 'Lord, have you forgotten that he already has a hundred dollars?' The king replied, 'To every one that has shall be given, but from him that has not shall be taken the little that he has.' Then he gave orders that his enemies who had tried to prevent his appointment should be arrested and publicly executed."

"THE Spiritual Realm is like a rich man going to a far country. Before he goes he calls his subordinates and puts his property in their charge, giving to each according to his ability. To one he gave fifty thousand dollars, to another he gave twenty thousand, and to another ten thousand, and then he left them.

"At once the one who had received fifty thousand dollars went to work and invested it and made another fifty thousand. The one that had received twenty thousand, did the same and he made another twenty thousand. But the one who had received ten thousand went and buried it where it would be safe.

"After a time the rich man returned and called on his subordinates for a report. The one who had received fifty thousand dollars brought a hundred thousand and said, 'Sir, you gave me fifty thousand dollars and I have gained another fifty. Here they are.' The rich man said to him, 'Well done, good and faithful servant. You have

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Matthew 25: 14-30.

been faithful in a small trust, I will give you authority over a larger. Welcome into partnership.'

"He that had received twenty thousand also brought what he had received and had gained, and said, 'Sir, I have gained another twenty thousand.' The rich man said to him also, 'Well done good and faithful servant. You have been faithful in a small trust, I will give you authority over a larger one. Welcome into partnership.'

"Then he that had received only ten thousand dollars, said, 'Sir, I knew you to be a hard grasping employer, reaping where you did not sow and gathering where you did not risk. I was afraid of losing the money; so I put it where it would be safe. Here it is, all that you gave me.' The rich man said, 'You wicked and lazy servant! You knew that I reaped where I did not sow, did you? and gathered where I did not risk? Then you ought to have placed my money with the bankers, so that on my return I would have received my own with interest, at least.'

"I will take this money away from you and give it to him who has the fifty thousand, for to every one that has shall be given and he will have an abundance. But from him that has but little, even that little shall be taken away. You are an unprofitable servant, your services are no longer required."

THE Passover Feast was now near at hand and a great many people from the surrounding country went up to Jerusalem before the Feast to purify themselves. As they stood about the temple there were many questions asked about Jesus. Would he come to the Feast or not? The chief priests and Pharisees had already given commandment, that, if anyone knew where he was, they must make it known, so that he could be arrested.

Matthew 26: 6-13; Mark 14: 3-9; John 11: 55-12: 11.

Six days before the feast Jesus came to Bethany and was invited to a supper in the house of Simon, the leper. Lazarus, whom Jesus had raised from the dead, was one of the guests and Martha, his sister, was one that served.

While Jesus sat at the table, Mary, the other sister of Lazarus, brought an alabaster cruse of fragrant oil of spiknard, that was very costly, and anointed his feet with it and the room was filled with its fragrance. Some of the disciples were indignant at what seemed to them an unnecessary waste. Judas Iscariot, the disciple who later betrayed Jesus, said, "This ointment could have been sold for fifty dollars and the money given to the poor." He said this, not because he cared very much for the poor, but because he carried the money of the disciples and was in the habit of stealing from it from time to time.

Jesus hearing their comments, said to them, "Do not blame her; she has done a kindness to me. She has anointed me in anticipation of my burial. You will always have the poor among you and you can aid them at any time, but I will be with you only a short time. Wherever this Good News shall be told in all the world, this incident will be repeated and it will be a memorial of this woman."

CHAPTER EIGHT

TRIUMPHAL ENTRANCE INTO JERUSALEM AND LAST SUPPER.

ON the morrow, which was the first day of the week, as they passed through Bethany and Bethpage on the road over the Mount of Olives and drew near Jerusalem, Jesus sent two of his disciples ahead to the village across the valley. He said to them, "As you enter the village you will see a donkey colt that has not yet been used; untie him and bring him to me. If any one asks you why you do it, say to him, 'The Master wants him,' and he will let you take him."

The disciples went ahead and found the donkey as Jesus had said. As they were untying him, the owner asked them what they were do-

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Matthew 21: 1-11; Mark 11: 1-11; Luke 19: 29-44; John 12: 12-19.

ing. They said to him as Jesus had instructed them, and the owner was glad to let him go. When they brought the colt to Jesus, they placed their garments on him and Jesus mounted.

A rumor spread to Jerusalem that Jesus was coming to the Feast and a great multitude came out to meet him. When they saw him coming some spread their garments in the way, others broke off branches of the palm trees, and all those before and they that followed after cried out, "Hozanna, Hozanna in the Highest! Blessed is he that comes in the name of the Lord! Hozanna to the Son of David! Blessed is the Kingdom that is coming! Blessed is the Kingdom of our father David! Hozanna, Hozanna in the Highest!"

When the triumphal procession came to the highest point on the road over the Mount of Olives and the magnificent city of Jerusalem came into view across the Kedron Valley, they burst into renewed shouts of rejoicing and praises to God for all that they had seen and all they expected would soon transpire. "Hozanna! Hozanna! Blessed is the King that comes in the name of the Lord! Blessed is the King of Israel! May Heavenly Peace and Highest Glory be upon him! Hozanna in the Highest!"

Some of the Pharisees in the crowd nearest Jesus said to him, "You better restrain your disciples." But Jesus replied, "I tell you, if these men should be silent, the very stones would cry out."

As they drew near the city, Jesus could not hold back the tears. He said, "Oh Jerusalem! Jerusalem! If you could understand—and there is still time—the only thing that makes peace possible. But no, it is too late, it is hid from your eyes. The days are coming when your enemies will throw up earthworks and battlements about you, hemming you in on every side. They will destroy your city. They will not leave one stone upon another and even your children shall be slain. And all because you would not understand that Sovereign Love was visiting you."

As he entered Jerusalem and passed into the temple, the city was profoundly stirred and expectant. Some asked, 'Who is he?' and the multitude answered, "It is the Galilean Prophet, Jesus of Nazareth."

As Jesus entered the temple he noticed the traders selling sheep, and oxen, and doves, and also the money changers. He made a whip of cords and drove them all out of the temple. He overturned the tables of the money changers and scattered their coin. He forbade any one carrying utensils through the temple. To them that sold doves and to all he said ,"Take these things away; you must not make my Father's house a place of merchandise. It is written, *'My house shall be called a house of prayer for all nations.'* You are making it a den of robbers."

Then he healed the blind and the lame that came to him and, as it was late, he quietly left the temple courts and returned to Bethany.

EARLY the next day, Monday morning, Jesus with his disciples returned to the temple almost unnoticed.

The chief priests and the scribes and some of the principal men were very angry at what Jesus had done the day before and sought ways to kill him, but the crowds hung about him listening to his words, and the children would from time to time burst out into shouts of, "Hozanna to the Son of David."

They said to Jesus, "Are you aware what these children are shouting?" Jesus replied, "Certainly. Have you never read where it is written, *'Out of the mouths of babes and suckling, thou hast perfect praise.'* "

The Jews said, "What sign can you show us to prove your authority for doing these things?" Jesus said, "Destroy this temple and in three days I will restore it." The Jews said, "This temple was forty-six years in building. Do you mean to say that you can raise it up in three

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Matthew 21: 12-17; Mark 11: 15-19; Luke 19: 45-48; John 2: 13-22.

days?" But Jesus was speaking of the temple of his body and afterward when he had reappeared from the dead, they remembered that he had said it and it confirmed their faith in the scriptures and in Jesus.

As the day drew to a close Jesus again withdrew from the temple and spent the night at Bethany.

ON Tuesday morning Jesus and his disciples again went to the temple. As they passed along the road Jesus said: "You must have more faith in Sovereign Love. It is a law of the Spiritual Realm that whatever you may ask in prayer, believing in your heart that it will come, you will receive. If you have faith and do not doubt, you can say to this mountain, 'Be taken up and cast into the sea,' and it will be done. Therefore I say to you, whatever you ask for in prayer, believe that you will receive it, and you will receive it.

Matthew 21: 18-22; Mark 11: 12-14, 20-25.

"But when you offer prayer, if you have anything against anyone, forgive him, so that your Father who is in the Spiritual Realm, may forgive you your sins."

When Jesus reached the temple, he walked about as usual, talking with the people and telling them the Good News. The chief priests and elders again came to him and demanded to know by what authority he was doing these things and who gave him the authority. Jesus said to them, "I will also ask you one question. If you answer me I will tell you by what authority I am doing these things. The baptism of John—was it from the Spiritual Realm, or was it from men? Answer me."

The chief priests and the scribes were at a loss how to answer. "If we say, it was from heaven, he will say, 'Why then do you not believe him?' If we say, from men, we will displease the multitude, for they all believe that John was a prophet." No, they dare not say

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Matthew 21: 23-27; Mark 11: 27-33; Luke 20: 1-8.

that, for they were afraid of the people, afraid that they would stone them. So they answered Jesus, "We do not know." Jesus then said, "Neither do I tell you by what authority I do these things."

JESUS then told them this parable. "Once there was a man who had two sons. He said to the first, 'Son, you must work today in the vinyard.' The son said to himself, 'I will not,' but later he changed his mind and went to work. The father said to the second son, 'Son, I want you to work today in the vinyard.' This son said, 'I will do so, sir!' But he did not go. Now which of these two did the will of his father?"

The crowd said, "The first, of course." Jesus said: "Most earnestly I tell you, that publicans and harlots enter the Spiritual Realm, before you. For John came to you pointing out the way of righteousness and calling on you to respond. You

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Matthew 21: 28-22, 14; Mark 12: 1-12; Luke 20: 9-19.

profess to be obeying the commands of Sovereign Love, but you have not responded to his call; neither have you repented since. But the publicans and the harlots who are sinners have responded. Listen, I will tell you another parable.

"There was once a land owner who planted a vinyard, put a hedge about it, made a wine press, and built a watch tower. Then he rented it to tenants and went away to a far country for a long time. When the harvest season was over, he sent his servants to the tenants to receive the rent. The tenants beat one, stoned another, and killed another. Then the owner sent other servants, more than at first and they treated them in the same manner.

"Afterward he sent his son, thinking that they would respect him. But when the tenants saw the son, they said to themselves, 'This is the heir, let us kill him and take the property.' So they drove him out of the vinyard and killed him. When the owner of the vinyard will return, what will he do to those tenants?" They replied, "He will, of course, drive them out and let the vinyard to other tenants, who will pay the rent at the proper season."

Jesus said, "Have you never read in the scriptures where it says, '*The stone which the builders rejected has become the head of the corner.*' Listen, the Spiritual Realm shall be taken away from you and given to a nation that will appreciate it."

The high priests and the Pharisees knew that he was referring to them. They would gladly have seized him, then and there, but they were afraid, for they knew that the crowd believed him to be a prophet. Jesus continued to teach them in parables.

THE Spiritual Realm is like a king who made a marriage feast for his son and, when all was ready, sent his servants to call those who had been invited, but none of them came. Then he sent other servants, saying, 'Tell them that are invited that all arrangements are completed, the beef and lamb are roasted and everything is ready, and to come to the marriage feast.' But they that were invited made light of it and went their several ways. This one went to his farm, this one to his merchandise. Others laid hold of his servants and made sport of them, treating them shamefully and killing some. Then the king was angry. He sent his soldiers and executed the murderers and burned their city.

"Then he said to his servants, 'The wedding feast is ready, but those that have been invited are unworthy. Go, now, to the public squares and invite any that you may find to come to the marriage feast.' The servants did as they were ordered and gathered all that they could find, both good and bad, and the banquet was filled with guests.

"When the King came in to greet the guests, he saw a man who had come in his working clothes. The king said to him, 'Friend, why have you come to the feast without being properly dressed? Is that the way you value my invitation?' Then he told his servants to bind the offender and to put him out into the night. The invitation is to many, but only a few appreciate it and are willing to meet the conditions."

AGAIN the Pharisees gathered together in consultation to see if there was any way that they could catch Jesus in his words, so that they would have sufficient reason for delivering him to the Roman officials. They decided to send some of their students to Jesus to ask him certain questions.

Matthew 22: 15-40; Mark 12: 13-34; Luke 20: 20-40

They came to Jesus and said, "Master we know that you are sincere and are teaching the ways of God according to your best knowledge without regard to the opinion of others or fear of the authorities. Tell us, therefore, is it right to pay taxes to Caesar, or is it not right?"

Jesus recognized their wicked duplicity and said, "Why do you hypocrites try to entrap me? Well, show me some of the money with which you pay your taxes." They brought to him a Roman coin and Jesus asked, "Whose likeness is this and this inscription?" They replied that it was Caesar's. "Then," said Jesus, "Pay to Caesar what belongs to Caesar and offer to Sovereign Love what belongs to him." They were astonished at the cleverness of his reply and went away.

Then a party of Sadducees, who teach that there is no resurrection, came to him and said, "Master, Moses wrote that if a man die leaving a widow, but no children, it was the duty of his brother to marry the widow and raise children for him. Now there was a family of seven brothers. The first married and died, leaving the woman, but no children, to his brother. This brother died also and the third down to the seventh. Finally the woman died. In the resurrection, whose wife will she be?"

Jesus replied, "You are mistaken as to the nature of the resurrection. You do not read the scriptures correctly, nor do you know the power of Sovereign Love. Marriage is an institution of this natural realm. They that are able to transcend this natural order and enter the Spiritual Realm, after they enter, neither marry nor are given in marriage; but are like the angels. They have entered the timeless Life and are, therefore, no longer subject to the natural laws of birth and death. Having been born again of Love Vitality, they have become children of Sovereign Love.

"That this is true, even Moses understood, for in the account of the burning bush, he reports the Lord as saying, '*I am the God of Abraham* *and the God of Isaac and the God of Jacob.'* Sovereign Love is not the God of the dead, but of those that are living in a higher existence than the natural, where all have their Life in him."

Again the multitude was astonished at the wisdom of his reply, and the Pharisees, when they saw that he had silenced the Sadducees, withdrew for further consultation.

A lawyer who had been listening to the previous questions and answers, now came to Jesus and in sincerity asked him, "Master, which of the commandments is most important?" Jesus said, *"Thou shalt love the Lord thy God, with all thy heart and with all thy soul and with all thy mind and with all thy strength. The second is this, Thou shalt love thy neighbor as thyself.* There are no other commandments greater than these."

The lawyer replied, "Master, you have well said. For there is but one God, and to love him with all the heart and with all the understanding and with all the strength; and for a man to love the neighbor as himself, is much more than all burnt offerings and sacrifices." When Jesus saw that he had answered discreetly, he said to him, "You are not far from the Spiritual Realm."

THEN Jesus asked the Pharisees a question, "What do you think of the Messiah? Whose Son is he?" They replied, "He is to be a descendent of David." Then Jesus said, "David wrote of the Messiah under divine inspiration, when he said in the Psalms,

'The Lord said unto my Lord,
Sit thou on my right hand
Till I put thy enemies under thy feet.'

Matthew 22: 41-46; Mark 12: 35-37; Luke 20: 41-44.

If David called him Lord, how can he be his descendent?" No one was able to answer him and after this no one had courage to ask him malicious questions.

THEN Jesus turned to the multitude and to his disciples and said, "The scribes and the Pharisees sit in the seat of Moses and whatever they bid you do, you should observe; but be careful not to copy their works, for they teach, but do not themselves live up to their teaching. They make up heavy burdens and bind them on the shoulders of men, but they themselves go free.

"All that they do, they do to be seen of men. The phylacteries of prayers which they bind on their foreheads, they make conspicuous. They decorate their garments with striking colors. They covet the places of prominence at public banquets and the chief seats in the synagogues.

Matthew 23: 1-36; Mark 12: 38-40; Luke 11: 42-54; 20: 45-47.

They love to be noticed in public places and to have men bow to them and call them, Doctor!

"But you, my disciples, do not let men call you by titles of honor, for One only is your superior and all you are just brothers. Do not call any man by the honorary title of 'Father,' for you have but one real Father and he is in the Spiritual Realm. Neither let anyone call you 'Master,' for there is but one Master, the Messiah. If you really want to be more important than others, learn to be useful to them. He that exalts himself will be humbled, and he that humbles himself will be exalted.

"Woe to you, hypocritical scribes and Pharisees! You have closed the Spiritual Realm against men and taken away the key of knowledge. You do not choose to enter yourselves, and you hinder those who would like to enter.

"Woe to you, hypocritical scribes and Pharisees! You compass sea and land to make one proselyte, and when he is become one, you degrade him lower than yourselves.

"Woe to you, blind guides that you are! You say that a vow sworn to by the Holy of Holies is not valid, but one sworn to by the gold on the temple is binding. How foolish and unreasonable! For which is greater, the gold on the sanctuary, or the sanctuary that sanctifies the gold? An oath sworn to by the altar, you say is invalid, but one sworn to by the offering on the altar is valid. Oh, what blindness! Which is greater, the gift, or the altar that sanctifies the gift? He that swears by the altar, swears by it and by all that is on it. He that swears by the temple, swears by it and by him that dwells therein. He that swears by heaven, swears by the throne of Love and by him who is its Sovereign.

"Woe to you, hypocritical scribes and Pharisees! You tithe mint and anise and the little herbs, and leave undone the essential things, justice, mercy, and good faith. You are the blindest of blind guides, straining at a gnat and swallowing a camel.

"Woe to you, hypocritical scribes and Pharisees! You are like hidden tombs that men walk over unwittingly. You are like whitewashed sepulchers, that are outwardly clean, but within are all manner of dead men's bones, and foulness. Outwardly you appear to be honest men, but inwardly you are full of insincerity and wickedness.

"Woe to you, hypocritical scribes and Pharisees! You build the tombs of the prophets whom your fathers killed and you decorate the tombs of the righteous. You boast that if you had lived in the days of the prophets, you would not have joined with your fathers in killing them. In saying this you admit that you are the sons of them that killed the prophets and you will yet prove that the sons are the same as their fathers. By continuing to do as they did, you give your approval to their evil work.

"Behold I shall send you prophets and wise men and teachers. Some of them you will kill and crucify. Some of them you will scourge in your synagogues and persecute from city to city. By so doing all the blood of the prophets that has been shed since the foundation of the world, can be charged against this generation. All the blood from Abel down to Zechariah, who perished between the altar and the Holy of Holies,—all shall be required of this generation. Oh, you serpents! You offspring of vipers! How shall you escape the final judgment?"

THEN the Pharisees went away terribly angry and more determined than ever to put Jesus out of the way. But Jesus turned to the multitude and said, "Oh Jerusalem, Jerusalem! You who kill the prophets and stone them that are sent to you. How often would I have gathered your children together, even as a hen gathers her chickens under her wings, and you would not let me. Now your city is left to you

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Matthew 23: 37-39; Luke 13: 34-35.

desolate and you can never see me again, until in your heart of hearts you can say, 'Blessed is he that comes in the name of the Lord.' "

As Jesus moved about in the temple he came to the place where the gifts were received and he sat down to rest and to see how they gave money into the treasury. Many that were rich gave large amounts, but there came a poor widow and she gave two pennies, all that she had. Jesus called his disciples and said to them: "This poor widow has given more than they all that have given to the treasury. They have given of their superfluity, but she, out of her want, has given all she had, her whole living."

AMONG those that had come to the Feast to worship, were certain Greek believers in God. These came to Philip of Bethsaida in Galilee and said, "Sir, We would like to meet

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Mark 12: 41-44; Luke 21: 1-4.

John 12: 20-36; 44-50.

Jesus." Philip found Andrew and told him and together they told Jesus. Jesus exclaimed: "The hour has come for the Son of man to be glorified. Unless a grain of wheat falls into the earth and gives up its life, it lives for itself. It is only when in germinating it dies, that it bears fruit. He that loves his natural life will in time lose it, but he that relatively cares nothing for it, will keep his soul Life into the timeless existence.

"If any man wishes to serve me let him follow me and then he will be with me where I am. Whoever serves me, the Father will honor.

"My soul is full of perplexity. I do not know what to say. Shall I pray the Father to save me from this hour? No, for I have come to this hour for this very purpose. My Father, glorify thy name!"

Thereupon a voice seemed to sound out of the sky, saying, "I have already made my name glorious and I will yet glorify it again." The multitude that stood by heard the sound, but did not understand the words. Some said that it thundered. Others said that an angel spoke to him.

Jesus said, "This voice did not come so much to encourage me, as to convince you. This world is being tested and, even now, the prince of this world is being defeated. And I, the Love Thought, if I be lifted up from the earth, will draw all men to me." By this he signified by what manner of death he would die and, also, proclaimed the triumphant superiority of the Spiritual Law of Love, over the world principle of selfishness and hate.

Some one of the multitude said: "We have read in the book of the Law, that the Messiah will abide forever. You say that the Son of man must be crucified. Who is this Son of man?" Jesus said to them: "It is only a little while that the Light is among you. Decide while you have the Light, so that darkness may not overtake you in your indecision. He that walks in darkness, does not know where he is going. Oh my friends, believe in the Light while you have it."

In a louder voice and with great earnestness Jesus cried out: "He that believes in me, believes not so much in me as in Sovereign Love that sent me. He that is cherishing the Love Thought is harmonizing his life with the will of Sovereign Love. The Love Thought has come as a Light into the world and whoever trusts in him will not live in darkness.

"If anyone is conscious of the appeal of the Love Thought and does not yield to it, I do not judge him. I am not come to judge the world but to save the world. But in the last day there will be one who will judge him, and the test that he must meet will be his attitude toward the Love Thought.

"I do not speak on my own authority, but the Father that sent me gave instruction as to what I should say and what I should do. I know that to obey his commandment means an entrance into the timeless Life, and therefore I speak just as he has instructed me to speak."

When Jesus had finished he moved away and disappeared from among them.

CENTURIES before, Isaiah had seen a vision of the Messiah and prophesied about him. He said:

"Lord who hath believed our report?
And to whom hath the arm of the Lord been revealed?"
"He hath blinded their eyes and hardened their hearts;
Lest they should see with their eyes and perceive with their hearts
And should turn and I should heal them."

This prophecy was well known and, although Jesus had done so many wonderful things, yet still the Jews generally did not believe in him. Not a single one of the leaders of the Jews had come out openly as a disciple, although a very few did believe in him, but did not admit it publicly for fear that the Pharisees would have them put out of the synagogue. They preferred the honor which men showed them as members of the Sanhedrin, rather than the inner approval of Sovereign Love.

John 12: 37-43.

JESUS then left the temple and as they were going out of the city, the disciples called his attention to the great buildings and massive walls. Jesus said: "Do these things impress you? I tell you, not one stone of all this will be left in place. It will be utterly demolished."

As they were passing over the Mount of Olives, Jesus rested by the roadside with the great city spread out before them. The disciples asked him when the destruction of Jerusalem, about which they had been talking, would take place, and what signs there would be of his own reappearance, and the end of the world.

Jesus replied: "First of all you must be careful and not let men lead you astray. Many will come in my name and say, 'I am the Messiah,' and the 'Time is at hand.' Many will be led astray, but you must not be deceived. You will hear of wars and rumors of wars. Nation will rise against nation and kingdom against kingdom.

Matthew 24: 1-44; Mark 13: 1-37; Luke 12: 49-53; 21: 5-36.

There will be famines and earthquakes in various places. There will be unusual appearances in the sky and vague terrors abroad, but do not be disturbed.

"These things must necessarily come and they will be the beginning of your suffering, but the end will not immediately follow. Before the end comes, the Good News must be proclaimed and become known to all nations, for it is by that test that the nations are to be judged.

"I come to start a fire on the earth and I would that it were already ablaze. I have a trial to undergo, and how am I distracted until it is all over. Did you think that I had come to bring peace on the earth? I tell you, no, but rather division. From henceforth where there are five in a family, they shall be divided, three against two and two against three. They shall be divided father against son and son against father; mother against daughter and daughter against mother; mother-in-law against daughter-in-law and daughter-in-law against mother-in-law.

"You who bear my name will be hated of all men and all nations. For this reason many will falter and deliver one another up and hate one another. Brother will betray brother, the father will deliver up his own child, and children will rise up against their parents, and cause some of them to be put to death. But he that endures to the end shall be saved, for by patient endurance you win the higher Life of the soul.

"THE important thing is to be on guard within yourselves. They will very early lay their hands on you and persecute you. They will bring you before synagogues and councils and governors and kings for my name's sake. They will treat you cruelly and even kill you. But every occasion of persecution, or suffering, you must turn to account as an opportunity for witnessing. When they lead you before judges, or deliver you to governors, do not plan before hand what you will say. Settle it once for all, that you will depend on Sovereign Love for your defence, and it will be given you in that hour what you shall say. Love Vitality will speak through you. You will have words and wisdom which all your adversaries will not be able to gainsay.

"When you see Jerusalem encompassed with armies, then know that her destruction is at hand. Let them that are in Judea flee to the mountains. Let them that are in the city get out at once. If you are on the housetop, do not delay to get things to take away. If you are in the field, do not return to the house to get a coat, even. These are days of vengeance and all that has been foretold will be fulfilled. The equal of these days of suffering and hardship has never been seen and never will be again.

"It will be pitiably hard for a woman with child, or for those with little babies. Pray that your flight may not be in winter, for there will be great distress and anger. Many will fall by the sword, and many will be taken away as captives into other lands, and Jerusalem will be totally destroyed. If these days should continue long, no one would survive, but for the elect's sake, the Lord will limit them.

"IF any one say to you, 'Lo, here is the Messiah, or 'Lo, there he is,' do not believe it. There will be false messiahs and false prophets. They will show remarkable signs and wonders so as to lead astray, if possible, the very elect. But remember I have forewarned you. If therefore they say, 'See, he is in the wilderness,' do not go. If they say, 'See, he is in the inner chamber,' do not listen to them.

"When the Son of man appears, those to whom he comes will recognize his presence. It will be as pervasive as the flash of lightning, that is seen from the East to the West. At times there will be startling appearances in the sky and distress among the nations. Because of the expectation that something awful is going to happen, there will be perplexity and fear among men. At just such times the Son of man will be present in power and glory. When these things come to pass lift up your heads and be encouraged, for your redemption draws near.

"Listen to this parable. When a fruit tree begins to bud and to put forth leaves you know that summer is near. In the same way when you see these things taking place, you may know that the Spiritual Realm is very near, even at your door. Most seriously I tell you, that this generation will not pass away, until all these things shall happen. The heavens and the earth may pass away, but my words will not pass away." No one knows the exact day and hour when the Son of man will be present. Even the angels of the Spiritual Realm do not know, only the Father knows.

"It will be just as it was in the days of Noah. In the days before the flood, they were eating and drinking, marrying and giving in marriage, up to the day that Noah entered into the ark. They were unconscious of its nearness, until the flood came and took them all away.

"Two men will be in the field when the vision comes, one will see it, the other will not. Two women will be grinding at a mill, one will see it, the other will not. Be on the alert, therefore, for you will never know beforehand the day of the Lord's presence. Keep close watch lest your hearts become dull, or your attention distracted by worldly thoughts, or by dissipation, or drunkenness, and the day come and find you unprepared and catches you suddenly as in a trap. The appearing of the Son of man is going to be just like that, to all the world.

IT is like a rich man going away for an indefinite time and leaving his estate in the care of his servants. He tells each one his duty and instructs the porter to be on the watch to admit him when he returns. You must be like that porter, forever on the watch, lest the Master on his return finds you asleep. He may come at twilight, he may come at midnight, or in the early morning. What he told the porter, I tell you, watch, for you do not know the day or the hour when your Lord comes near.

"Therefore you must be watchful all the time, for just when you think it most unlikely, the Son of man will be near. Do not become careless, or indifferent, but constantly pray that you may be able to meet all the coming dangers and hardships and be ever ready to face the Son of man.

"THE Spiritual Realm is like a group of ten maidens who took their lights and went to meet a bridegroom and his bride. Five of the maidens were thoughtless and took no oil for their lights, but five of them were wise and carefully provided a supply. While they waited for

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Matthew 25: 1-13.

the bridal party to appear, they all fell asleep. But at midnight the cry was heard, 'Wake up. The bride and groom have come. Go out and welcome them.'

"Then the maidens arose and lit their lamps and the thoughtless ones said to the wise, 'Let us have some of your oil, for our lights are going out.' But the wise answered, 'There will not be enough for us both. You must go to them that sell and buy for yourselves.' While they went to buy, the bridal party arrived and they that were ready went into the marriage feast and the door was shut.

"Afterwards the other maidens came, the thoughtless and the foolish ones, and said, 'Lord, Lord, open the door for us.' But he said, 'I do not know you.' Be ready, therefore, for you do not know the day or the hour of the Lord's appearing.

"WHEN the Son of man is present in all his glory and with his angels, he will test the men of every nation. He will separate them one from another, as a shepherd separates the sheep from the goats. He will set the sheep on his right hand and the goats on his left. Then shall the King say to them on his right hand, 'Come, you who are blessed of my Father, inherit the Spiritual Realm prepared for you since the creation. For I was hungry and you gave me food; I was thirsty and you gave me drink; I was a stranger and you welcomed me; poorly clad and you clothed me; I was sick and you visited me; I was in prison and you came to see me.'

"Then the good men will answer, 'Lord, when did we see you hungry and feed you? or thirsty and give you drink? When did we see you a stranger and make you welcome? or poorly clad and clothe you? When did we see you sick or in prison and come to you?'

Matthew 25: 31-46.

"The King will answer and say to them, 'Inasmuch as you did it unto one of my brothers, even the least of them, you did it unto me.'

"Then shall he say to them on his left hand: 'You must go away with my condemnation. For I was hungry and you gave me no food; I was thirsty and you gave me nothing to drink; I was a stranger and you turned me away; I was poorly clad and you refused to help me; I was sick and in prison and you did not come to see me.'

"Then they also, will say: 'Lord, when did we ever see you hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not help you?' Then the King will answer them, 'Inasmuch as you did not do it unto one of the least, you did not do it unto me.' And these will go away condemned, but the good will enter the timeless Life of the Spiritual Realm."

JESUS said to his disciples: "It is now only two days to the Feast of the Passover, when I am to be delivered up to be crucified."

Already the chief priests and the scribes had determined on his death and were seeking some way to accomplish it quietly, for they were afraid the people would make a disturbance if it were done openly during the feast.

Just at this time the evil one took possession of one of the twelve, named Judas Iscariot and he went to the chief priests and asked what they would be willing to give him, if he delivered Jesus into their hands. They were very glad to bargain with him and finally agreed on thirty pieces of silver, which they weighed out and gave him. Judas left them and from that time sought some opportunity, when Jesus was away from the crowd, to deliver him to them.

Matthew 26: 1-5, 14-16; Mark 14: 1, 2, 10, 11; Luke 22: 1-6.

AS usual after spending the day at the temple, teaching, Jesus passed the night with his friends in Bethany, on the Mount of Olives. The writers do not record whether Jesus went to the temple on Wednesday, or not; but on Thursday, which was the first day of unleavened bread when the sacrifice was slain, the disciples came to Jesus and asked him where he planned to eat the passover.

Jesus said to Peter and John: "I want you to go into the city and make the necessary preparations. As you enter the city you will meet a man bearing a pitcher of water. Follow him to the house that he enters and say to the owner of the house, 'The Master says, that his time is at hand and he wishes to keep the passover at your house.' He will show you a large upper room furnished as a guest room where you are to make ready for us." The disciples went to the city and found it as he had said and they made everything ready.

Matthew 26: 17-29; Mark 14: 12-25; Luke 21: 37; 22: 7-30; John 13: 1-30, 34-35.

WHEN evening was come Jesus went with the twelve to eat the passover. He said to them: "This is the last time I shall eat the passover with you before I suffer and I have looked forward to it with great desire. When we meet again to eat the passover, it will be in the Spiritual Realm and you will then understand its full significance."

Jesus knew that his time had come and that it would be only a few hours before he would leave this world and return to his Father. He had loved these friends of this world and he loved them to the end.

There arose a discussion as to the places of honor at the table and Jesus said to them: "The kings of the nation have authority over their subjects and when they exercise this authority they are looked upon as benefactors. But it must not be so with you. If one of you wants to be great, let him be as the younger; or if he wants to be the most important, let him serve the others. You ask, 'Is not the one who sits at the table, more important than he that serves?' Yet I am among you here as the servant, and you, who have been with me in my temptations, when we come into my Kingdom, will be my guests and will eat and drink at my table."

Jesus knew that he had come from Sovereign Love and was soon to return to his glory. He knew that the Father had given all things into his hands. He knew, also, that the evil one had already taken possession of the heart of Judas Iscariot. He knew all this, but he rose from the table, laid aside his outer garment and girded himself with a towel. Then he took a basin of water and began to wash the feet of his disciples and to wipe them with the towel.

When he came to Peter, Peter said, "Lord must you wash my feet?" Jesus said, "You do not fully understand now what I am doing, but later on you will." Peter said, "I can never let you wash my feet." Jesus said, "If I do not, you can have no part with me." Peter said, "Lord, if that is so, I want you to wash, not only my feet, but my hands and my head." Jesus said, "If I wash your feet, it is enough—you will be clean. And you, my disciples, are already clean, but not all."

After he had washed their feet, he resumed his garments and sat down again with them. Then he said, "Do you understand the significance of what I have done? You call me, Master, and, Lord, and it is all right, for I am. If I then, your Lord and Master, have washed your feet, you ought to be willing to wash one another's feet. I have set you an example. You should do to others as I have done to you.

"It is true that a servant is not greater than his master, or one who is sent greater than he who sent him. Nevertheless, true greatness is found in service. You know this and blessed are you if you really practice it. I give you a new commandment, that you love one another; and by this shall all men know that you are my disciples, if you do love one another."

AFTER Jesus had said this, he was greatly troubled in spirit and finally said, "The one who is going to betray me, is even now eating with us at this table. The Son of man, indeed, must die as it has been determined; but woe will come to the man by whom he is betrayed. It were better if he had never been born."

The disciples were filled with sorrow and surprise and looked at one another in doubt as to whom he meant. Then one by one they began to ask him, "Lord, is it I?" Reclining at the table, very near to him, was the disciple whom Jesus particularly loved. Peter beckoned to him to ask, who it was. This disciple leaned closer to Jesus and whispered, "Who is it, Lord?" Jesus replied, "It is he to whom I will pass some food." Then Jesus handed some food to Judas Iscariot. The latter said, "Am I the one, Teacher?" Jesus replied, "You have said the words. What you have to do, do quickly."

No one at the table understood the intent of the words. Some thought that as Judas carried the money for the little company, that Jesus had given him instructions to go out and buy some needful things for the feast, or, perhaps, had told him to go and make some gift to the poor. At any rate Judas rose and left the room and went out into the night.

AS they were eating, Jesus took bread and asked a blessing upon it and then broke it into smaller pieces and passed it to his disciples. He said, "Take of this and eat. This is my body which is broken for you."

Then he took a cup and, after he had given thanks, he passed it to his disciples and said: "I want you all to drink of this cup, for this is my blood, shed for many. I am making a new covenant with you for the remission of sin and am sealing it with my blood. When I again drink the juice of the grape with you, it will be the new kind in the Spiritual Realm.

I AM the true vine and my Father is the vinedresser. Every branch in me that does not bear fruit, he cuts away. Every branch that bears fruit, he prunes and trains it so that it will bear more fruit. You are already cleansed by my counsel with you. Continue to follow my teachings so that I may abide with you.

"Just as a branch can not bear fruit of itself, except it continue a part of the vine, so neither can you, unless you continue with me, for I am the vine and you are the branches. He that continues with me so that I may continue with him, bears much fruit, but separated from me you can do nothing. If a man forsakes me he withers away as a detached branch withers and is cast aside and then is gathered and burned. If you continue to follow me and my teachings control your lives, you may ask what you wish and you will have it.

"When you bear much fruit, it glorifies my Father and shows that you are truly my disciples.

John 15 and 16.

As the Father has loved me, so have I loved you. I want you to continue in the same loving relation with me and it is possible for you to do so if you keep my commandments; just as I have kept my Father's commandments and abide in his love. These things I have spoken to you that I may have gladness in you and that your joy may be complete.

"This is my commandment that you love one another, just as I have loved you. A man can have no greater love than a willingness to lay down his life for his friends. You are my friends if you do whatever I command you. I do not call you servants any more, for servants are not taken into the confidence of their master. I call you friends and have shown you everything that I have heard from my Father. You have not chosen me, but I have chosen you and have vitalized you to bear fruit and fruit that will last. It is because of this relation that you may ask of the Father what you will and, if it is asked in my name, that is, with the Love Thought controlling, he will give it to you.

"THIS is what I command you, to love one another. The world may hate you. Never mind, remember that it hated me before it hated you. The world naturally loves its own. It is because you are not of this world,—because I have called you to transcend it, that the world hates you. Remember what I told you, 'A servant is not greater than his master.' If they persecuted me, they will persecute you. They did not keep my word; they will not keep yours. Because they do not know him who sent me, then you, who bear my name, must share with me all this suffering.

"He that hates me, hates my Father also. I came among them and did things that no other man ever did. They witnessed them, and, in spite of it, they hated both me and my Father, and therefore, are responsible for their sin. If I had not come and spoken to them, they would not have done this; but, as it is, they have no excuse. This was long ago foretold in the book of the Law, *'They hated me without a cause.'*

"When I go to the Father, I propose to send to you from him, the Advocate and Comforter, who is the very Vitality of Truth, for he issues from the Father. When he comes he will bear witness of me, and you, who have been with me from the beginning, must also, bear witness.

But there are certain things that you must expect, and I tell you so that you may not be taken by surprise. They will expel you from the synagogues,—yes, more than that, the time is near when they will kill you and think that by so doing they are rendering Sovereign Love a service. But they do these things in ignorance. If they really knew the Father, or me, they would not do them. I tell you these things, so that when the hour comes and you recall what I have said, you will have increased faith in me.

"IN the early days of our association, I did not tell you what was going to happen because I would be with you, but now I am returning to him that sent me. You do not appear interested in where I am going, but, instead, your hearts are filled with sorrow about the things that I have told you are going to happen. Nevertheless, and I am telling you the truth, it is most important for you that I go away. If I do not go away, the Advocate and Comforter will not come to you. But, if I do go, I will certainly send him to you. And he, when he comes, will instruct the world as to the true nature of sin, of goodness, and of judgment.

"The Advocate and Comforter will show that the essence of sin lies in not believing in me, for to distrust the Love Thought is to be disloyal to Sovereign Love, who sent me into the world.

"The Advocate and Comforter will show that goodness consists in self-sacrificing love,—because the Father was willing to send me into the world and because I am willing to lay down my life and return to the Father and you will see my face no more.

"The Advocate and Comforter will show that the Law of Love of the Spiritual Realm is supreme and that tested by that standard the world principle of self-preservation has been decisively judged.

"There are many things that I want to tell you, but you are not ready for them. When the Advocate and Comforter, who is himself Vital Reality, comes, he will guide you into all truth. He will not reveal truth indiscriminately, but will tell only what he is authorized to reveal and will show you only what it is necessary for you to know of the future. He will glorify me because he will make understandable to you the supremacy of the Love Thought, for all that the Father has, he has given to me.

"In a little while you will see me no more and then a little while and you will see me." The disciples whispered among themselves, "What does he mean? He said in a little while you will not see, and again, in a little while you will see.' And what does he mean when he said, 'because I go to the Father'? We are all confused.

Jesus perceived this and said: "Are you enquiring among yourselves as to what I mean by these words? In a little while you will weep and lament, but the world will rejoice. You will be sorrowful, but in a little while your sorrow will be changed into joy. When a woman is in labor she suffers much; but when the child is born she remembers her anguish no more, in the gladness that is hers, because she has brought a child into the world.

" You are sorrowful now at my leaving you, but when you see me again, your heart will rejoice and this later gladness no one can take from you. From that day I do not want you to ask of me; you must ask of the Father and whatever you ask of him in my name, he will give you. Hitherto you have not asked in my name, but hereafter you must ask and will receive that your gladness may be complete.

"I have hitherto spoken in parables, but the time is near when I will no more speak in parables, but will reveal to you, so that you will understand intuitively the nature of the Father. After that day you must ask in my name and the Father will answer you. It will not be necessary for me to intercede for you, for the Father, himself, loves you, because you have loved me and believed that I came forth from him. I issued from the Father and appeared in the world. Again I disappear from the world and return to the Father."

His disciples said, "Now you speak plainly and we understand you. We are confident, now, that you know all things and that we need not hesitate to believe you. We do believe that you come forth from God." Jesus said to them: "But do you really believe? Listen, the hour is coming,—yes, it is already here—when you will be scattered, each one going his own way and leaving me alone. And yet I am not alone because the Father is with me. I have spoken these things to you so that you will have peace in me. In the world you will have affliction; but be of good courage, I, the Love Thought, have overcome the world."

JESUS said: "The Son of man is now being glorified and Sovereign Love is being glorified in him. If Sovereign Love is glorified in him, he will speedily glorify him in himself. My dear friends, I am with you only a little while longer; then you will search for me, but as I told the Jews—and I repeat it to you—where I go you can not come.

Peter said to him, "Lord, where do you go." Jesus replied, "You cannot follow me now, but you will follow me afterward." Peter said, Lord, why can I not follow you even now? I will lay down my life for you." Jesus said to the disciples, "It is written, *'When they smite the*

Matthew 26: 31-35; Mark 14: 27-31; Luke 22: 31-38; John 13: 31-33; 36-38.

shepherd the sheep will be scattered.' Listen to what I am saying, This very night all of you will forsake me, but when I reappear, I will meet you in Galilee." Peter spoke up, and said earnestly, "Even if all the rest forsake you, I will not. Lord, I am ready to go to prison, or even to death with you." And the others said the same.

Jesus said: "Are you willing to lay down your lives for me? Why, Peter, this very night before the cock crows you will deny me three times. Oh my disciples, when I sent you forth without purse, or clothing, or extra shoes, did you suffer any lack?" They answered, "Nothing." Jesus said, "In this emergency do you expect that I will say any different to you? Do you expect me to say that from now he that has a purse must take it and likewise a handbag? and he that does not have a sword must sell his cloak and buy one? Not at all. It was written, *'He was included with the criminals.'* This and all that has been written must be fulfilled to the end."

As had happened so often the disciples misunderstood him and one of them said, "Lord, here are two swords." Jesus replied in discouragement, "You have misunderstood me."

THEN Jesus said to them: "Let not your hearts be troubled even now. Only trust Sovereign Love and continue to trust me. In my Father's Realm are many abiding places and I am going to prepare a place for you. If I go and prepare a place I will surely come again and welcome you to our home, that where I am, there you may be also. As you know where I am going, you will know the way."

Thomas said to him, "Lord we don't know where you are going, how can we know the way?" Jesus replied, "I, the Love Thought, am the Way, the Truth and the Life. No one comes to the Father except through me. If you have

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John 14.

truly known me you have known the Father, also, and from henceforth you will have known him, because you have seen him."

Philip said, "Lord, show us the Father, it is all we desire." Jesus said to him: "Have I been so long with you, Philip, and still you do not understand me? I am the Father's Love Thought. He that has perceived me, has perceived the Father also, for it was Sovereign Love that sent me. Why did you ask that, Philip? Do you not believe that I am in the Father and the Father is in me? The thoughts that I express to you, I do not originate myself. The Father who is abiding in me, is bringing to pass his own loving purpose. Believe and trust me, when I say, that I am in the Father and the Father is in me. Or, at any rate, believe and trust me because of my life. Most earnestly I say unto you, he that intellectually believes in the supremacy of the Love Thought, and really trusts it in his heart of hearts and is gladly obedient to it in the control of his life, the things which I have done, he can do and even more than I have done, because I go to the Father; whatever you ask in a spirit of love, I will do it, that the Father may be glorified in the Son.

"If you ask anything in my name, and that means that it must be in accord with the spirit of my life and, therefore, in harmony with the purpose of Sovereign Love,—if you ask anything in that spirit—I will do it.

"If you love me, you will keep my commandments; and I will pray the Father and he will give you another Friend, the Advocate and Comforter, who will remain with you always. This Friend is the Divine Love Vitality, whom the world can not receive, because it is neither conscious of him, nor knows him. But you know him, because you are sensitive to his presence and he will be present with you forever.

I do not propose to leave you helpless; I will return to you. In a little while the world will see me no more, but you will still be conscious of my presence. Because I shall Live, you will

Live also. In that day you will be confident that I am in the Father, and you are in me, and I am in you. He that appreciates my teachings and tries to conform his life to them, he it is that loves me. And he that cherishes the Love Thought, loves me and will be loved by my Father and I will love him and will come to him in such a way that he will be conscious of my presence."

The other Judas, not the Iscariot, said to him, "Lord, how will it be possible for you to reveal yourself to us and not to the world?" Jesus said: "If a man love me, he will be cherishing the Love Thought, and his life will conform to it, and the Father will love him and we will come to him in the vitality of a higher order of Life, by reason of which you will be conscious of our presence. The one who does not love me, will not conform his life to the Love Thought, and will, therefore, lack the necessary condition for receiving this spiritual vitality.

"I am only mentioning these things while I am still with you, but after I am gone, the Father will send at my request, the Advocate and Comforter, who is the Divine Love Vitality, and he will gradually teach you all things and bring to your remembrance all that I have said to you.

"Let your hearts be peaceful. My own serenity of spirit I bequeath to you. This is not said lightly, as the world wishes one farewell. Let not your heart be troubled, neither let it be afraid. You have heard me say that I am going away and will come to you again. This ought to make you glad and not fearful because I will be going to the Father, who is greater than I. There will be no opportunity to say very much more to you. What I have said, you will appreciate better after I am gone and it will give you increased confidence in me. The evil spirit of the world is at hand; and, although he has no authority over me, it will serve to show the world that I love the Father and that what I am doing is in full accord with his purpose."

THEN Jesus lifted his eyes in prayer: "Father, the hour has come. Glorify thy Son that he may glorify thee. Thou gavest him authority over all mankind, that he might give the timeless spiritual Life to all whom thou has given him. And this is the essence of the spiritual Life, that they should know thee, Sovereign Love, to be Love Absolute and the only true God; and him, whom thou hast sent, to be thine own Love Thought and the Messiah.

"I have glorified thee on earth and have accomplished the work which thou hast given me to do; and now, Father, glorify thou me in thine own presence with the glory that I had with thee before the world existed. I have revealed thy love to the men thou gavest me out of the world. They were thine and they have been loyal to thee. They know that all things which thou hast given me are from thee.

"The truths that thou didst teach me, I have taught them and they have received them and

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John 17.

really believe that I have come forth from thee and that thou didst send me. I do not pray for the world, but I do pray for them which thou hast given me. They are thine, just as everything that I have is thine; and everything that is thine is mine and I am glorified in them.

"Now I am coming to thee and will be in the world no longer, but they are still to be in the world. Oh Divine Father, keep them in the safety of thy love, the love which thou gavest to me, that they may be united even as we are. While I was with them I kept them in thy love, the love which thou hast given me, and not one of them was lost. But now I come to thee and I speak these things while I am still with them that they may realize the fullness of my joy in them.

"I have given them thy love and, as they are not of this world, just as I am not, the world has hated them. I do not pray that thou shouldest take them out of the world, but that thou shouldst keep them from the evil in the world. They do not belong to the world, any more than I; therefore, let thy love make them different from worldly men. Thy love is the only true reality.

"I am sending them into the world, just as thou sent me. In order that they may be fully consecrated to thy truth, I reconsecrate myself for their sakes. I do not pray for these alone, but, for all those who will believe and trust in me through their influence. I pray that they may all be united in love, even as thou, Father, art in me and I in thee, that they also may be in us. May the world see in this unity the evidence that thou didst send me.

"The glory which thou hast given me, I have given them that they may recognize their unity to be the same as our unity. I will be in them, just as thou art in me, so that they may be drawn together and the world may know that thou didst send me, and that thou lovedst them, just as thou hast loved me.

"Father, I pray that they whom thou hast given me, may be with me where I am, so that they may see my glory, the glory which thou hast given me, for thou didst love me before the existence of the natural realm.

"Oh most righteous Father, the world does not appreciate thee; but I know thee, and these disciples of mine know that thou didst send me. I have revealed thy love to them and will still make it clearer, that the love wherewith thou hast loved me may be in them, just as I am in them."

After the prayer Jesus said to his disciples: "The hour is here. Come, let us be going."

CHAPTER NINE

TRIAL AND EXECUTION.

AFTER leaving the house where they had eaten the passover supper, Jesus and his disciples went out of the city and across the Kedron valley to a garden on the side of the Mount of Olives. The Garden was called Gethsemane; and Jesus and his disciples had been there before to rest. The hour was very late—it was probably early Friday morning.

Jesus said to his disciples, "Rest here a little, while I go over there and pray." Then taking Peter and James and John he went into a more secluded part of the garden. Jesus was evidently very much agitated and depressed. He said to his companions, "My soul is very sorrowful,

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Matthew 26: 36-46; Mark 14: 32-42; Luke 22: 39-46; John 18: 1.

almost unto death. I want you to stay near and watch with me. Pray that you may not be tempted."

THEN he went forward a little and fell on face and prayed very earnestly. He said, "Oh my Father, if thou be willing, let this cup pass away. Nevertheless, not my will, but thine be done." There appeared to him an angel from the Spiritual Realm, who encouraged him, but still being in an agony of spirit, he prayed the more earnestly until the sweat dropped from his face. Then he returned to his companions and found them sleeping. He said to Peter, "Peter, are you asleep? Can you not watch with me one hour? The spirit is eager, I know, but the flesh is weak."

So he left them and went away again and prayed, "My Father, if this cup can not pass away unless I drink it, thy will be done." Again he returned and found them asleep, for they were very tired. So he left them for the third time and prayed the same prayer. When he returned he found them still sleeping. He said: "What, are you still asleep? Still resting? Come, the hour is here in which the Son of man is to be betrayed into the hands of wicked men. Wake up now. We must be going, for he that is to betray me has come."

WHILE he was yet speaking, Judas Iscariot, who had been one of the twelve, drew near. Judas knew of this place as one where Jesus had occasionally gone with his disciples and, having received a band of men from the chief priests and scribes and Pharisees, and knowing that Jesus had left the city, they followed in search of him. They were a band of roughs, armed with spears and clubs, some having lanterns and some torches. Judas had told the

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Matthew 26: 47-56; Mark 14: 43-52; Luke 22: 47-53; John 18: 2-11.

officers that the one he would kiss, would be Jesus, the one they were sent to arrest.

Jesus knew just what was going to happen, but went forward to meet them. He said to them kindly, "Whom do you seek?" They replied, "We are looking for Jesus of Nazareth." Jesus said to them, "I am he." The crowd seemed embarrassed at this and fell back. Just at this moment, Judas came forward and said to Jesus, "Good morning, Teacher," and kissed him effusively. Jesus said to him, "Judas, are you betraying the Son of man, with a kiss? Well, do quickly what you have come to do."

Those of Jesus' disciples who stood near, said to him, "Master, shall we fight?" Peter, without waiting, drew a sword and struck at the one nearest him, who happened to be a servant of the high priest, named Malchus, and cut off his right ear. Jesus said to the wounded man, "Forgive him this time," and he touched the ear and healed it. Then he said to Peter, "Put up your sword, Peter. They that appeal to the sword, shall perish by it. Do you think that I am helpless? Why, I have only to ask the Father and he would send legions of angels, but if I did that, how could the scriptures be fulfilled?"

Then the roughs drew near to lay hands on him. Jesus said to them, "Have you come with swords and clubs as though I were a robber? I was daily with you in the temple and you did not molest me; but this is your hour and the powers of darkness are with you." So the chief captain and the roughs bound Jesus and took him away and all the disciples fled.

THEY led him first to Annas. Annas had been high priest and was the father-in-law of Caiaphas, who was the high priest that year. Caiaphas was the one who had said to the Jews that it was expedient that one man should die, rather than that their nation be imperiled. Annas asked Jesus about his teachings and his disciples.

John 18: 12-24.

Jesus answered him by saying: "I have always spoken openly. I frequently taught in synagogues and in the temple where the Jews gather. I never had secret meetings. Instead of questioning me, would it not be better to ask those who have heard me speak as to what I have taught."

At this reply one of the attendants standing near struck Jesus, saying, "Is that the way to answer the high priest?" Jesus replied, "If I have told an untruth, correct me, but if I have spoken the truth, why should you strike me?" Annas then sent him bound to Caiaphas, the high priest.

PETER and one other of the disciples, evidently John, who tells the incident, after the arrest of Jesus, mingled with the crowd and followed him. John, who was known at the high priest's palace, went into the court of the palace

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Matthew 26: 57-58, 69-75; Mark 14: 53-54, 66-72; Luke 22: 54-62; John 18: 25-27.

with the soldiers, but Peter stood without. John spoke with the maid at the door, asking her to admit Peter. As she recognized John as an acquaintance of the high priest, she consented to do so, but when she saw Peter, she asked him, "Are you not one of this man's disciples?" Peter replied, "No, I am not."

The servants and attendants, who were waiting in the court yard, as the night air was cool, had made a fire of coals and were warming themselves. Peter stood with them by the fire. One of the attendants said to Peter, "Are you one of his disciples?" Peter denied it, but another servant, who was a relative of the one whose ear Peter had cut off, spoke up and said, "I think that I saw you in the garden with him. At any rate your speech shows that you are a Galilean."

Peter replied with some heat," I tell you I do not know the man." While he was still speaking a cock crowed. Peter heard it and instantly he recalled what Jesus had said to him, 'Before a cock crows, you will have denied me three times.' It made him bitterly sorry and tears filled his eyes.

BY this time the whole council had gathered at the palace of the high priest and when Jesus was brought before them, they sought to show sufficient cause for putting him to death. In this they were disappointed, for although they examined many witnesses, their testimony did not agree.

At last two appeared whose words almost agreed. One said that he had heard Jesus say, "I am able to destroy this temple of God and in three days rebuild it." The other said that he had heard Jesus say, "I will destroy this temple that is made with hands and in three days rebuild it without hands."

The high priest stood up and said, "What have you to reply, to what these witnesses have said?"

Matthew 26: 59-68; Mark 14: 55-65; Luke 22: 63-71.

But Jesus remained silent. Then the high priest said, "I want you to tell us under oath, whether you are the Messiah, the Son of God, or not." Jesus replied, "I am; and what is more, the time will come when the Son of man will be seen sitting on the right hand of Omnipotence and coming in the clouds of the sky."

The high priest, under great excitement said, "What further need of witnesses have we? We have heard, ourselves, this blasphemy. What is your decision?" They answered, "He is worthy of death."

Then the attendants who held Jesus, began to abuse him. Some struck him with their hands, some covered his eyes and mocked him and challenged him to tell who it was that had struck him. Some spit in his face and in many other ways insulted him and treated him brutally.

WHEN Judas Iscariot, who had betrayed him, learned that Jesus had been condemned, he was overcome with remorse and repented for what he had done. He brought back the thirty pieces of silver to the chief priests and elders and said, "I have sinned and betrayed an innocent man." "That is your lookout. It does not concern us," they said. Judas threw the money on the floor and went away and killed himself. The chief priests gathered up the money and said, "As it is the price of blood, we can not put it back into the sacred treasury; what shall we do with it?" They afterwards decided to buy with the money, a field in which to bury strangers. Because of this, this burial place has always been called, "The field of blood." By so doing they unwittingly had fulfilled an ancient prophecy by Jeremiah.

Matthew 27: 3-10.

MEANWHILE the high priests held a conference with the elders and the scribes and, very early Friday morning, they sent Jesus bound to Pontius Pilate, the Roman governor; and the whole company went with him. When they reached the governor's palace, Jesus was taken within, but the Jewish officials remained without, so as not to be ceremonially defiled and thus prevented from further attendance on the Passover rites.

Pilate, therefore, went out to them and said, "What charge do you bring against this man?" They replied that if he were not a criminal, they would not have handed him over. Pilate said to them, "If you think that he has done wrong, why do you not examine him in your own courts?" They replied, "You know very well, that we are not permitted to inflict the death penalty." Pilate then said, "Well, if you want me to judge him, you must bring some definite charge against him.

Matthew 27: 2, 11-14; Mark 15: 1-5; Luke 23: 1-3; John 18: 28-38.

What is it that he has done?" Then the Jews began to accuse Jesus of perverting the nation, threatening to destroy the temple, refusing to pay taxes to Caesar, and calling himself Messiah, and king.

Pilate then returned to the audience room of the palace and called Jesus before him. He asked him, "Are you the King of the Jews?" Jesus replied, "Are you asking this question for your own information, or because the Jews suggested it?" Pilate said, "Am I a Jew? Your own nation and the chief priests have brought many accusations against you. Have you nothing to say for yourself?" To this Jesus made no reply, even when it was repeated, and Pilate wondered at his serenity under such trying circumstances. Then Pilate asked him, again, "Are you the King of the Jews? Tell me." Jesus replied, "Yes, I am, but my kingdom is not of this world. If it were, my men would fight for me and I would not be delivered to the Jews. No, my kingdom is independent of this natural order."

Pilate said, "So you are a king, are you?" Jesus said, "Certainly, I am a king. I have come into the world for this purpose, and for this purpose only, to bear witness of the only kingdom of true reality; and every one that belongs to my kingdom acknowledges my authority." Pilate said to him, "What is true reality."

AFTER this Pilate went out to the Jews and said to them, "I can not see that this man has committed any crime." But they were insistent and said, "His teachings are stirring up the people everywhere, from Galilee, through all Judea, and even into this city."

When Pilate heard this, he asked if the man was a Galilean. When he learned that he was, and therefore belonged to Herod's jurisdiction, he sent him to Herod, who was in Jerusalem during the Feast. When Herod saw Jesus he was very much pleased, for he had desired to see

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Luke 23: 4-12; John 18: 38.

him for a long time and he hoped to see him perform some miracle. He asked him many questions but Jesus remained silent. The chief priests and the scribes, who had followed, stood by vehemently accusing him, and Herod and his soldiers were making sport of him. Finally they clothed him in a gorgeous costume and sent him back to Pilate. Formerly Herod and Pilate had been enemies, but from this day, they became friends.

WHEN Jesus was brought back to him, Pilate summoned the chief priests and the rulers of the people. He surmised that they had arrested Jesus and sought his death from envy because he was so popular with the people generally. Moreover his wife had just sent him word that she had had a dream about Jesus that greatly troubled her and warned him to be very careful

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Matthew 27: 15-31; Mark 15: 6-20; Luke 23: 13-25; John 18: 39-19: 16.

in his judgment, because she believed him to be a good man.

Pilate, therefore, sought some way by which he might release Jesus. There was at this time a custom in Jerusalem for the governor to release at the Passover Feast some prisoner whom the people might choose. Pilate determined to take advantage of this custom to release Jesus. So he addressed the multitude and said: "The chief priests have brought this man to me and charged him with perverting the people and inciting them to rebellion. I have carefully examined him and do not find any ground for the charge. Herod has also examined him and has returned him to me with the report that he could find nothing in his conduct worthy of death. Is it your wish that I release to you at this time, Jesus the Nazarene?"

But the chief priests had already influenced the people to demand the release of a notable prisoner named Barabbas. This Barabbas had led a popular insurrection and during it had committed murder, for which he had been shut up in prison. When Pilate asked them if he should release Jesus, they cried out in a tumult, "Away with this man and release Barabbas!" Pilate said to them, "What, then, shall I do with Jesus, that is called the Messiah?" They cried out, "Crucify him! crucify him!" Pilate again said, "But what evil has he ever done?" Still they cried in great excitement, "Let him be crucified." When Pilate saw that he could not move them, and that the excitement threatened to become more serious, he gave sentence that he who had committed murder should be released and Jesus should be crucified. But to show his real feeling about it, he ordered that a basin of water be brought and, in sight of them all, he washed his hands, saying, "I am innocent of the death of this good man. Yours is the responsibility." And the people answered, "His blood be on us and our children." Then Pilate delivered Jesus to be scourged and crucified.

The soldiers of the governor took him into the palace barracks and after scourging him, placed him in the midst of the whole regiment. They took off his own garments and clothed him in a purple robe. They plaited a crown of thorns and put it on his head and placed a reed in his hand for a scepter. Then in derision and mockery, they kneeled down before him, saying, "Hail, King of the Jews." They spat upon him, they took the reed and struck him, and with their hands they beat him.

Pilate decided to make one more effort to release him. He led Jesus into the presence of the crowd at the gate of the palace, just as he was, pale and exhausted from his scourging, clothed in the purple robe and still wearing the crown of thorns. He said, "I bring the Nazarene into your presence again that you may see that he has been scourged and that you may know that I find no evidence of evil in him. Look at him. Here, indeed, is a man!"

When the chief priests and their attendants saw him, they cried out, "Crucify him! Away with him!" Pilate said in anger, "Why don't you crucify him yourselves? I can find no fault in him." The Jews replied, "We have a law, that whoever blasphemes the name of God, must die. He calls himself the Son of God and is, therefore, guilty of blasphemy." When Pilate heard this he was still more disturbed. Again he returned to the palace with Jesus and asked him. "Who are you, anyway?" As Jesus kept silence he continued, "Why do you refuse to speak to me? You must know that I have power to release you, or to crucify you."

Then Jesus said, "You have no power over me, except what is given you from above. They that delivered me are more responsible than you." Again Pilate tried to release him, but the Jews cried out, "This man sets himself up as a king. Any one that makes himself a king is opposed to Caesar. If you release this man, you are no friend of Caesar." Then Pilate led the way to the judgment hall and took his seat on the throne.

Pilate said to the Jews, "Behold your King." They cried out, "Away with him! Crucify him!" Pilate said, "Shall I crucify your King?" They cried out, "We have no king but Caesar!"

Then Jesus was delivered to the soldiers. They took away the purple robe and the crown of thorns and reclothed him in his own garments and led him away to be crucified.

AS they led Jesus away they laid hold of a man that happened to be coming in from the country and compelled him to go with them and carry the cross. This man was Simon of Cyrene. He was the father of Alexander and Rufus.

A great multitude of people followed them, among whom were many women, who beat their

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Matthew 27: 32; Mark 15: 21; Luke 23: 26-32.

breasts and cried aloud. Jesus was touched by this and, turning to them, said: "Daughters of Jerusalem, do not weep for me, but weep for yourselves and your children. The days are drawing near when the cry will be 'Blessed are the women, who never bore children and are spared the agony of seeing them suffer!' In the days that are to come, in the midst of your sufferings, you will call on the mountains and the hills to fall on you and cover you."

IT was about nine o'clock Friday morning when they reached a place outside the walls called Golgotha. Here they crucified Jesus and a criminal on each side of him. The soldiers offered Jesus a stupifying drink made of a drug dissolved in wine, but after tasting it, he refused to drink any more. Jesus murmured, "Father,

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Matthew 27: 33-38; Mark 15: 22-27; Luke 23: 33-34; John 19: 16-24.

forgive them. They do not appreciate what they are doing."

Pilate had the charge against Jesus written out in Hebrew and Latin and Greek and displayed above the cross. It read, "Jesus of Nazareth. The King of the Jews." When the chief priests saw it they went to Pilate and asked him to change it to read, "He said I am King of the Jews," but Pilate refused to change it.

After the soldiers had crucified Jesus, they divided his garments in portions according to custom, one portion for each of the four soldiers. Among the garments was the tunic, which had been woven in one piece without seam and was especially desirable. For this the soldiers cast lots.

THE place of the crucifixion was near a public road and the passers by scoffed at him and said, "Ha! You who would destroy the temple and build it in three days, why don't you save yourself? If you are the Messiah, the Son of God, come down from the cross!" The chief priests and scribes mocked him and said, "He saved others, but he can not save himself. Let this Messiah, this King of Israel, come down from the cross, that we may see and believe. He trusted in God and claimed to be the Son of God. If God cares for him, let him deliver him now." The soldiers added their insults and, as they offered him sour wine to drink, they said, "If you are the king of the Jews, save yourself."

Even one of the criminals, who were crucified with him, cast the same reproach at him, saying, "If you are the Messiah, why do you not save yourself and us?" But the other criminal rebuked the first and said to him, "Have you no

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Matthew 27: 39-43; Mark15: 29-32; Luke 23: 35-37.
Matthew 27: 44; Mark 15: 32; Luke 23: 39-43.

fear, even of God? We are suffering the same punishment as he, but we are getting only what we deserve; he has done nothing wrong." Then he turned to Jesus and said, "Jesus, Lord, remember me when you come into your Kingdom." Jesus said, "Today you will be with me in Paradise."

There were many women present, among whom were those that had followed him from Galilee and cared for him. These stood apart by themselves. There were Mary Magdalene, Mary, the mother of James and Joses, Salome, and many others. Among those standing near the cross were the mother of Jesus, her sister, the mother of Clopas, and his beloved disciple John. When Jesus noticed them he said to his mother, "Mother, he is to be your son." And to John he said, "John, she is to be your mother." From that hour the disciple received her into his own home.

Matthew 27: 55-56; Mark 15: 40-41; Luke 23: 48-49; John 19: 25-27.

ABOUT three o'clock Jesus cried out, "Oh Sovereign Love, My God, why hast thou forsaken me?" Those that were standing near, heard the cry and some thought that he was calling on Elijah. Some one ran and dipped a sponge in sour wine and putting it on a stick reached up to give him a drink. Others said, "Let him alone. We will see if Elijah comes to help him."

Jesus again cried out in a loud voice, "Father, into thy hands I commend my spirit." Then he bowed his head and his spirit left his body.

With the suffering of Jesus on the cross there seemed to be a responsive shudder running through all nature. From about noon, a darkness had settled down over the earth that remained until his spirit had left his body. The awful rumble and tremor of an earthquake was felt. Rocks and the tombs were rent asunder and the great veil of the temple was torn from top to

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Matthew 27: 45-54; Mark 15: 33-39; Luke 23: 44-47; John 19: 28-30.

bottom. The captain of the soldiers was so impressed by the solemnity of the hour that he glorified God and said, "Surely this was a good man. He must have been, as he said he was, the Son of God."

The crowd that had come to see the crucifixion were sobered by the awful happenings of the day and returned to the city in fear and trembling.

THE leading Jews went to Pilate and explained to him that the next day was their sabbath and a day of especial sacredness because it was the great day of the Passover Feast. For this reason, they asked that the bodies be not permitted to remain on the cross. They asked that if they were not already dead that their death might be hastened, so that their bodies could be removed before sundown. Pilate instructed his soldiers to do this, but when they came to Jesus,

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John 19: 31-37.

they found that he was already dead, so that they did not need to break any bones. In order to be sure of his death, however, a soldier pierced his side with a spear. John himself saw this and vouches for its truth.

This proved to be the fulfillment of two ancient prophecies. One said, *"A bone of him shall not be broken."* The other said, *"They looked on him whom they pierced."*

THERE was a rich man of Arimathea, named Joseph, who was a good man and highly esteemed. He was a believer in Jesus, but on account of his position as a member of the council, he kept his discipleship secret, although in the council he had opposed their action in condemning Jesus to death.

Joseph went boldly to Pilate and asked that he might take away the body of Jesus. Pilate

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Matthew 27: 57-61; Mark 15: 42-47; Luke 23: 50-56; John 19: 38-42.

was surprised to hear that he was already dead and sent to the captain of the guard. When he was assured that Jesus was really dead, he gave the body to Joseph. They reverently removed the body from the cross and wrapped it in a clean linen cloth, with a mixture of myrrh and aloes, which Nicodemus, the member of the Sanherdrin who had come to Jesus by night, had brought for the purpose.

In a garden near by, Joseph had made a tomb for himself. It was a new tomb, hewed out of the solid rock and had not yet been used. They carried the body to this tomb and closed the opening with a great stone and went away. The women who had followed Jesus from Galilee and Mary Magdalene and Mary the mother of Joses were there when the body was laid away, and they saw the tomb. As it was in the evening, they could do nothing more until after the sabbath and so they went away to prepare spices and ointments for completing his burial at that time.

On the next day the chief priests and the Pharisees came in a body to Pilate and said: "We recall that this deceiver, whom you have just crucified, said while he was alive, that after three days he would rise again. We have come to ask that you seal the tomb until after that time, so that his disciples can not come and steal the body and then say to the people, 'He is risen from the dead.' This would make the matter worse than it already is."

Pilate consented to this and ordered a guard to be kept at the tomb. He also gave the Jews permission to do anything else they wished to make the tomb secure. So they went with the guard and in their presence placed seals on the tomb.

Matthew 27: 62-66.

CHAPTER TEN

Ascension and Beginnings of a Co-operative Brotherhood.

ON the Jewish sabbath they rested in accordance with the old commandment, but very early on the first day of the week a party of women, including Mary Magdalene, Mary the mother of James and Joses, and Salome, went to the tomb, carrying the spices and ointments that had been prepared to anoint his body for its final burial.

They did not know of the sealing of the tomb and the placing of a guard and as they drew near they said to one another, who will roll away the heavy stone, so that we can enter the tomb? But as they came near to it, they saw that the great stone was already removed.

Matthew 28: 1-10; Mark 16: 1-11; Luke 23: 56-24: 12; John 20: 1-18.

During the night there had been an earthquake and a great tempest. In the midst of it an angel of the Lord had appeared and rolled away the stone from the opening. The soldiers who were on guard saw him and afterward said that he was clad in glistening white and his appearance was as lightning. Because of the storm and this appearance they became as dead men, and afterward, thoroughly frightened and trembling, they had fled away to the city.

The women entered the tomb and saw that the body of the Lord Jesus was not there. Mary Magdalene hurriedly left the place to tell the disciples. As the other women stood in great perplexity, they became conscious of two men in dazzling apparel, standing by them. The angels said: "Do not be afraid. We know that you have come to see the body of Jesus of Nazareth, who was crucified. He is not here. He is risen, just as he said. Come see the place where the Lord lay."

In fright and awe the women fell on their faces before the angels, who continued: "Why seek ye the living among the dead? He is not here, but is risen. Remember what he said to you while he was still in Galilee. 'The Son of man must be delivered into the hands of wicked men and be crucified, but on the third day he will reappear.' Go quickly now and tell his disciples that he will go before them into Galilee and there they will see him, just as he said."

The women left the tomb quickly, almost overcome with mingled feelings of joy and fear. They said nothing to anyone on the way, but with Johanna and the other women they went and told the disciples.

Mary Magdalene, who had gone ahead, first met Peter and John. She said to them, "They have taken away the Lord out of the tomb and we know not where they have laid him." At first their words seemed as idle tales and the disciples were inclined to disbelieve them, but Peter and

John started for the tomb. John outran Peter and reached there first. He stooped and looked in and saw the linen clothes lying there, but did not at first go in. But Peter entered at once and noticed that the napkin that had been over the face, was not lying with the other cloths, but was folded and placed by itself. Up to this time they had not comprehended the meaning of it all, but when John saw these things, the truth dawned upon him and he believed. Then the two disciples returned to the city.

A little later Mary Magdalene in anguish of heart, returned to the tomb alone. At first she stood without, quietly weeping, and then stooping she looked in. She saw within the appearance of two angels dressed in white, one at the head and one at the foot where the body of Jesus had lain. The angels said to her, "Sister, why are you crying?" She said to them, "They have taken away my Lord and I know not where they have laid him." Hearing a sound behind her she turned partially around and saw a man standing behind her. It was Jesus, himself, although she did not recognize him.

Jesus said to her, "Sister, why are you crying? Whom are you seeking?" Supposing him to be the gardner, she said, "Oh, sir, if you have taken the body away, tell me where you have laid him and I will care for him." Jesus said, "Mary," She recognized his voice and quickly turned around and fell at his feet. "Oh, my Master!" she sobbed. Jesus said to her, "Do not cling to me so, but go quickly to my brethren and tell them to go at once to Galilee and they will see me there."

Mary Magdalene then hurried away and said to the disciples, "I have seen the Lord." Then she told them all she had seen and all that had been said to her.

Meanwhile the guard had gone into the city and told the chief priests all that had happened.

Matthew 28: 11-15.

The chief priests called the elders together and, after discussing the matter, they gave a large sum of money to the guard and told them to say that his disciples had come by night and stolen him away. They promised that if the matter ever came to the governor's attention, that they would explain it to him and relieve them of all blame. So the soldiers accepted the money and did as they were told. This explains the report that his body was stolen, which spread among the Jews and is still repeated.

TWO of the disciples went that day to Emmaus, a village about seven miles from Jerusalem, and as they walked along, they talked together about the strange things that had happened. They were so absorbed in their talk that they did not notice at first that another had joined them, nor did they recognize who he was.

Mark 16: 12-13; Luke 24: 13-35.

The stranger said to them, "What are you discussing so earnestly as you walk along?" They were so depressed that at first they did not know what to say, but at last Cleopas, who was one of the two, said, "You must be a stranger in Jerusalem, not to know what has been happening there of late." Jesus, for the one who had joined himself to the two disciples was none other than he, said, "Why, what has happened?"

They replied: "About Jesus of Nazareth, who did such remarkable things and spoke such wonderful words that the people believed him to be a prophet sent from God, but the chief priests and rulers had him arrested and condemned and then crucified. We had hoped that it was he that was to redeem Israel. It is now the third day since this happened and we have been amazed at certain things that were seen by women of our company. They went early to the tomb, but found that the body had disappeared. They returned with the report that they had seen a vision of angels, who had said that he was still alive. Two of our own number went to the tomb immediately and found it exactly as they reported, but they could find no trace of the body."

Jesus said to them, "Oh foolish, foolish men! So slow of heart to believe, after all that the prophets have spoken! Can you not see that it was necessary for the Messiah to suffer these things if he was to enter into his glory?" And then beginning with Moses, he explained to them the meaning of all the references in the scriptures that the prophets had made concerning the Messiah.

As they drew near to the village where they were going, Jesus began to say, good-bye, as though he were going beyond. They urged him to remain with them, saying, "Stay with us. The day is far spent; it is almost night." So Jesus went in with them and sat down to eat. He took the bread and blessed it and passed it to them. In doing this, their eyes were opened and they realized that he was Jesus; and he vanished out of their sight.

They looked at one another and said, "Now we know why it was that our hearts warmed within us while he talked with us on the way, explaining the scriptures." They immediately rose up and returned to Jerusalem and found the other disciples gathered together with other believers. As they entered the room the disciples exclaimed, "The Lord is actually risen. He has appeared to Peter."

The two that had just come from Emmaus then told the company their own experience and how they had recognized him when he blessed the evening meal.

I Corinthians 15: 5.

EVEN while they were speaking, Jesus, himself, stood in their midst and said, "Peace be with you." They were very much frightened and at first supposed that they had seen an apparition,—for when they had assembled they had done so secretely, for fear of the Jews and had carefully locked the door.

Jesus said to them: "Why are you so troubled and unbelieving? Why do you continue to question in your hearts? See my hands and my feet, convince yourselves that it is really I, myself. Handle me and see. An apparition does not have flesh and bones as you see that I have."

While they still hesitated to believe, but this time from sheer joy and wonderment, he said, "Have you anything to eat?" They brought him a little broiled fish and he ate it in their presence. The disciples were very glad as they began to realize that this was, indeed, their Lord.

Mark 16: 14; Luke 24: 36-43; John 20: 19-23.

Jesus said to them, "Peace be with you all." And with these words he disappeared from among them.

THOMAS was not with the other disciples at this time and when he joined them a little later, they told him that they had seen the Lord. Thomas said, "Unless I see for myself the marks of the nails in hands and put my hand in his side, I will not believe."

Eight days after, the disciples were again together in an inner room with the doors locked and this time Thomas was with them. Suddenly Jesus stood in their midst and said: "Peace be with you." Then he said to Thomas, "Thomas, here are my hands, place your finger on the wounds, put your hand to my side. There, do not be doubtful any longer, but believe." Thomas said, "My Lord, and my God!"

John 20: 24-29.

Jesus continued: "I want you and all my disciples to believe that I have come from Sovereign Love and have returned to be with him in the Spiritual Realm forever more. I want you to be my witnesses; but before you can convince others, you must first believe yourselves. While I was with you, I told you many times that I would be crucified and on the third day would reappear and would ascend to my Father. You have been so slow to believe this that it has been necessary to appear many times to convince you that I am really Living. These appearances are of importance only as they convince you of this. You have believed because you have actually seen me, but there are myriads coming after that will never see me as you see me. Blessed are they that never see me and yet believe."

SOON after this the disciples returned to the familiar places about the sea of Galilee and waited the promised appearance of the Lord. The days and the weeks went by and still he did not appear. Little by little their first faith began to fade and doubts became more insistent. Finally one afternoon there were seven of them together and Peter said, "What is the use of waiting any longer? I am going back to my fishing." They had always looked up to Peter as a leader and so they answered, "Well, Peter, if you go back, then we go back, too."

All that night they labored in the fishing boat, but caught nothing. Just as the day began to break over the hills of Galilee, Jesus appeared on the shore. They noticed him but did not recognize him to be Jesus, as they were a hundred yards from the shore. When they came near, Jesus said to them, "Boys, have you caught anything?" They replied that they had not. Then Jesus said, "Cast the net on the right side

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John 21: 1-17.

of the boat and you will succeed." They did as they were told and this time they were not able to draw the net because of the multitude of fish that it contained.

John said to Peter, "It is the Lord." When Peter heard this he jumped into the water in his eagerness to reach the shore. The other disciples also hurried to land in a small boat dragging the net with them. When they reached the shore they saw Jesus standing by a small fire upon which fish were cooking, and bread was near by.

Jesus said to them, "Bring some of the fish that you have taken." Peter led them, in dragging ashore the heavy net containing a hundred and fifty large fish; and, although there were so many, the net was unbroken. Jesus said to them, "Come and eat, you must be hungry." The disciples knew that it was the Lord, but they hardly dared to speak. Jesus took the bread and fish and gave them to eat.

After they had eaten, Jesus said, "Peter, do you love me more than these others do?" Peter replied, "Yes, Lord, you know that I care for you." Jesus said: "The children of men are bewildered between the desires of the physical nature and the spiritual aspirations of the soul. They are hungry for the knowledge of a higher reality upon which they may feed. Peter, I want you to feed my lambs."

A second time he said to him, "Peter, do you really love me?" He replied, "My Lord, you know that I care for you." Jesus said: "Humanity is led into all manner of selfishness and sin and suffering by the natural law of self-preservation. They need to know that the Spiritual Law of Love is higher than this natural law,—that it alone can lead them out of their distresses. Peter, be a shepherd to my sheep."

He said to him still a third time, "Peter, are you sure that you care for me?" Peter recalled the times that he had denied his Lord. He recalled that he was the one that had suggested going back to their fishing and it grieved him deeply to think that it was necessary for the Lord to ask him the third time. He said, humbly, "Lord, you know all things; you know that I truly care for you."

Jesus said to him: "The children of men are like sheep without a shepherd. They have wandered away into the desert. They are hungering for sympathy and to know the true Way of life. Teach them to believe in the Love Thought, to trust it in every circumstance, and to obey it wherever it leads. Peter, feed my dear sheep."

After these words, Jesus continued to talk with them for some time in regard to their work and the future. He was evidently convinced that they were now ready for a final commission; so he made an appointment to meet them and the whole body of Galilean believers, and then disappeared as suddenly as he had come.

AT the appointed time the eleven disciples and over five hundred of the believers were gathered on the mountain where Jesus had promised to meet them. When Jesus appeared in their midst, with one common impulse they bowed themselves in worship, although there were some that still doubted.

Jesus said to them, "All power has been given to me in the Spiritual Realm and on earth. Go, therefore and make disciples among all nations; baptize them in the power of Sovereign Love, the Father; teach them to believe in and to trust the precepts that I, the Love Thought, have given you; and persuade them to obey the impulses of the Divine Love Vitality that shall come upon them. Remember, I am to be with you, hour by hour, to the consummation of the ages.

"In this power of Love you will have authority over evil and sickness, you will be able to speak in foreign tongues, and will be kept from bodily harm until your work is done."

Matthew 28: 16-20; Mark 16: 15-18; I Corinthians 15: 6-7.

After the company had returned to their homes, Jesus appeared to his own brother James. We know none of the details of this event, but we know that from this time on James became one of the disciples and in the years that followed became the leader of the brotherhood of believers in Jerusalem.

JESUS had given instructions for the eleven to meet him in Jerusalem for a final interview, and when they were together in the city Jesus appeared and talked with them about the things that related to the Spiritual Realm. He said, "While I was still with you, I explained how necessary it was that all that was written about me in the Law and the Prophets should be fulfilled."

Then he explained the scriptures more fully to them, and in conclusion said: "It is written that the Messiah should suffer and reappear from

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Luke 24: 44-53; Acts 1: 1-9; Freer MSS. Mark 16.

the dead on the third day and also that repentance and the remission of sins should be preached in his name to all the nations beginning at Jerusalem. You are now to be my witnesses of all these things. You will recall the promise that the Father made to you by John the Baptist, that while he baptized in water, you were to be baptized in the Divine Love Vitality. Listen, you must not leave Jerusalem until you receive this baptism."

One of the eleven asked him, "Lord, do you intend at that time to restore the Kingdom to Israel?" Jesus perceiving how difficult it was for them to grasp the spiritual significance of his mission, replied sadly, "It is not for you to know the times and the seasons, which the Father retains in his own control; but you will receive power for your own work when the Divine Love Vitality is come upon you. Your mission is to witness for me, both in Jerusalem and in all Judea and Samaria and to the uttermost parts of the earth."

Some of his disciples were still doubtful and could not rid their minds of the old racial hope for a restored nation under Messianic rule. They said to themselves, "This age of lawlessness and unbelief is still under the sway of Satan and he will not permit us to interfere with those under his control by teaching them the truth and the power of God." Therefore they said to Jesus, "Why not reveal your righteous authority even now."

Jesus said, "The time limit of the power of evil has expired, but there are still other things that are to be taken into consideration. I was delivered to death on behalf of sinners that they might return to truth and sin no more and that they might inherit that glory of goodness which, in the Spiritual Realm, is imperishable. This is to be accomplished not by might or by power, but by my spirit of Love."

With this he led them out of the city to the crest of the Mount of Olives, over against Bethany, and there he lifted his hands and blessed them. As the words of benediction fell from his lips, he was parted from them and disappeared in the Spiritual Realm, whose reality it had been his mission to make clear.

THEN the eleven returned to Jerusalem to the upper room where they were staying. In the days that followed with one accord they continued steadily in prayer. They were joined by the women that had followed Jesus and by Mary, his mother, and his brothers. At these prayer meetings the number of those that attended increased until, at one time, there were a hundred and twenty present.

On the day of Pentecost, they were gathered together as usual, when suddenly there came from the sky the sound of a rushing as of a mighty wind and it filled all the house where they were assembled. There appeared tongues as of fire that separated themselves and rested

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Acts 1: 12-14. Acts 2.

on the heads of each one. They were instantly filled with the Divine Love Vitality and began to speak in other languages as they were inspired.

At this time there were dwelling in Jerusalem devout Jews from every nation. When the sound of the mighty wind was heard, they came in multitudes to where the disciples were gathered. Great was their amazement for every man to hear them speaking in his own language. They said, "Why, these men are all Galileans. How is it that we hear them speaking our own native tongues?"

There were present both Jews and proselytes, from Mesopotamia and the far East, from all Asia Minor and Arabia, Egypt and Greece and Rome, and they all heard the mighty works of God proclaimed in their own tongues. They exclaimed, "What does it all mean?"

THEN Peter stood up and addressed the great multitude. He said: "Men of Judea and all of you that are dwelling in Jerusalem, listen to my words. This is the fulfillment of the prophecy by Joel, that said:

'In the last days, it shall come to pass, saith the Lord,
That I will pour forth my spirit upon all men;
Your sons and your daughters shall prophecy;
Your young men shall see visions,
And your old men shall dream dreams.
Yes, in those days, even on servants and bond servants
Will I pour my spirit and they shall prophecy.
And it shall be, that whosoever shall call on the name of the Lord, shall be saved.'

"Men of Israel, listen to these words. Jesus, the Nazarene, was a man accredited to you by God. The prophets fortold his coming; angelic voices welcomed him; and God, through him, did many miracles and marvels and signs in your midst, as you all know. With God's foreknowledge and his full consent, he was delivered into the hands of wicked men, and they, with your consent, gave him to the heathen Romans to crucify and to put to death.

"But God has delivered him from the bonds of death, for it was impossible that death should have dominion over him. God has raised this Jesus to a higher Life, of which fact we are all witnesses. In this higher Life of the Spiritual Realm, Jesus is now exalted and sits at the right hand of God. According to his promise, he has received from the Father and has poured forth upon us the Divine Love Vitality, whose effects you have both heard and seen.

"Let all the House of Israel know this for certain, that God has made this Jesus, whom you crucified, both Lord and Messiah."

When the great crowd heard these words they were touched to the heart. They said to Peter and the rest of the disciples, "Brothers, what shall we do?" Peter said to them: "Every one must repent and be baptized in the name of Jesus the Messiah. Then you will receive, as we have received, the gift of the Divine Love Vitality. For the promise is to you and to your children, and to those that are afar off, even to as many as the Lord our God shall call."

THOSE that received his word and were baptized were over three thousand souls. These joined with the other disciples in a kindly fellowship. Day by day and with one accord they would meet for fellowship and to break bread together; they would listen to the eleven as they repeated the teachings of the Lord Jesus and then would join together in prayer. They had their property more or less in common and, as they saw that their brother had need, they sold their possessions and shared with him. They lived their days in gladness and singleness of heart, praising God and finding favor with all that knew them.

Thus had begun to be realized on earth, although imperfectly and only in a limited way, a co-operative brotherhood of those who believed in Jesus' teaching concerning the reality of the Spiritual Realm and the supremacy of its Law of Love. The co-operative brotherhood was not the Spiritual Realm itself, for whose coming they daily prayed, but was the natural result of their effort to live according to the Spiritual Law of Love. Their goal was not to be realized in an ideal state of human society, but was to so live that they might transcend the natural life and advance into the Spiritual Life. The Law of Love as it controlled their lives prompted them to make life happier and richer for all men: by proclaiming the Good News of a higher Spiritual Life that was possible to any one who would cherish the Love Thought and who would live in trustful obedience to the Law of Love; and by working for the betterment of all human relations, social, political, and economic, not so much as an end in itself, as to provide that congenial environment that was necessary if men were to live a happier and richer life according to the Law of Love, and to make conditions as favorable as possible for the quest of the higher Spiritual Life.

They must still live in the midst of Jewish customs, in a Roman state, under natural law, but this home of a co-operative brotherhood of believers in the Love Thought would be the privileged residence of the ambassadors of a mightier Realm, with which they could always be in communication and whose protection they could claim at any time and never find it to fail. Wherever men come to have faith in Jesus as the Love Thought and in his Way of Life, the Spiritual Realm for whose coming they pray will draw near, not to be seen of men for it is not of this world, but to be unmistakably recognized in each believing heart.

AND the Lord added daily to their numbers those who in faith were cherishing the Love Thought and who by the power of Love Vitality were following Jesus by his Way of loving kindness into the Spiritual Realm.

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